

54
JOURNAL
OF THE PROCEEDINGS
OF THE
FIFTY-FOURTH ANNUAL CONVENTION,
OF THE
PROTESTANT EPISCOPAL CHURCH,

In South-Carolina:

HELD IN ST. MICHAEL'S CHURCH, CHARLESTON,

ON THE 8th, 9th, 10th, and 11th FEBRUARY,

1843.

WITH
LISTS OF THE CLERGY AND PARISHES,

THE PAROCHIAL REPORTS, THE CONSTITUTION, CANONS AND RULES
OF ORDER, AND THE STANDING RESOLUTIONS.

S.C.
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1843

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1843.

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ALPHABETICAL LIST OF THE CLERGY

BELONGING TO THE PROTESTANT EPISCOPAL CHURCH IN SOUTH-CAROLINA,

FEBRUARY, 1843.

The Rt. Rev. CHRISTOPHER EDWARDS GADSDEN, D. D., *Bishop of the Diocese, and Rector of St. Philip's Parish, Charleston.*

PRESBYTERS.

- The Rev. William H. Barnwell, *Rector of St. Peter's Church, Charleston.*
" William J. Boone, M. D., *Missionary to China.*
" John Barnwell Campbell, *Assistant Minister of St. Philip's Church, Charleston.*
" John W. Chanler, *residing in New-York.*
" Augustus L. Converse, *Rector of the Church at Claremont, Stateburg.*
" Francis P. Delavaux, *residing at Walterboro'.*
" Rodolphus Dickinson, *residing in Massachusetts.*
" Thomas C. Dupont, *Missionary at Stephen's Chapel, Charleston.*
" Charles P. Elliott, *Rector of Grace Church, Sullivan's Island.*
" Stephen Elliott, *Rector of Prince William's Parish.*
" Andrew Fowler, *Charleston.*
" James H. Fowles, *Rector of St. Bartholomew's Parish.*
" Philip Gadsden, *Rector of St. Paul's Parish, Stono, and St. Paul's Church, Summerville.*
" Paul T. Gervais, *residing in St. John's, Colleton.*
" Allston Gibbes, *residing in Philadelphia.*
" Alexander Glennie, *Rector of All Saint's Parish, Waccamaw.*
" Christian Hanckel, D. D., *Rector of St. Paul's Church, Radcliffeboro'.*
" James Stuart Hanckel, *Rector of St. Andrew's Parish, and Assistant Minister of St. Paul's Church, Radcliffeboro'.*

The Rev. Robt. Henry, D. D., *President of the College of South-Carolina, Columbia.*

- “ Robert T. Howard, *Rector of Prince George's Parish Winyaw.*
- “ Richard Johnson, *Rector of St. Matthew's Parish.*
- “ Paul Trapier Keith, *Assistant Minister of St. Michael's Church, Charleston.*
- “ Maurice H. Lance, *residing in Prince George's Parish, Winyaw.*
- “ Francis Prioleau Lee, *Rector of Grace Church, Camden.*
- “ Charles E. Leverett, *Rector of the Church on Edisto Island, and St. Stephen's Chapel, Edingsville.*
- “ Alexander W. Marshall, *Missionary at St. John's Chapel, Hampstead.*
- “ David McElheran, *Rector of St. Helena Church, St. Helena Island.*
- “ Josiah Obear, *Rector of St. John's Church, Fairfield, and Missionary to Winnsboro'.*
- “ Edward Phillips, *Rector of St. Thomas and St. Dennis' Parish.*
- “ Charles C. Pinckney, junr., *Rector of Christ Church Greenville.*
- “ William T. Potter, *Rector of St. Paul's Church, Pendleton.*
- “ Francis H. Rutledge, *Missionary at St. Augustine, Florida.*
- “ Peter J. Shand, *Rector of Trinity Church, Columbia.*
- “ Paul Trapier, *Rector of St. Michael's Church, Charleston.*
- “ Joseph R. Walker, *Rector of St. Helena Parish, Beaufort.*
- “ Cranmore Wallace, *Rector of St. John's Parish, Berkley.*
- “ Benjamin C. Webb, *Missionary in Prince William's Parish, among the Slave population.*
- “ Arthur Wigfall, *Rector of St. Mark's Parish, Clarendon.*
- “ Alsop Woodward, *Rector of St. Luke's Parish.*
- “ Thomas John Young, *Rector of St. John's Parish, Colleton.*

DEACONS.

The Rev. John Hamilton Cornish, *Minister of the Church of the Messiah, North Santee.*

- “ William Dehon, *Minister of the Churches of Pineville and Upper St. John's.*
- “ Francis Beekman Lee, *Missionary at Carlowville, Alabama.*
- “ Stiles Mellichamp, *Minister of St. James' Church, James Island, and Principal of St. Peter's Episcopal School, Charleston.*

The Rev. James W. Miles, *Minister of St. David's Church, Cheraw.*

" Robert D. Shindler, *Charleston.*

Bishop,	-	-	-	-	-	-	-	1
Presbyters,	-	-	-	-	-	-	-	40
Deacons,	-	-	-	-	-	-	-	6
Total,	-	-	-	-	-	-	—	47

The following Clergymen entitled to seats, did not attend the meetings of the Convention.

The Rev. W. J. Boone, M. D.

- " J. W. Chanler,
- " Wm. Dehon,
- " F. P. Delavaux,
- " R. Dickinson,
- " A. Gibbes,
- " R. T. Howard,
- " R. Johnson,
- " F. Beekman Lee,
- " F. H. Rutledge,
- " B. C. Webb,
- " T. J. Young.

The Rev. Geo. C. Shepard of the Diocese of Connecticut, was admitted to the sittings of the Convention.

LIST OF PARISHES AND CHURCHES

IN THE DIOCESE OF SOUTH-CAROLINA, WITH THE DATES

OF THEIR FOUNDATION ANNEXED.

<i>St. Philip's</i> , (original Church built 1681,) Parish,		1704,
<i>St. James's</i>	Parish, Santee,	1706, April 9.
<i>St. Andrew's</i>	"	1706, Nov 30.
<i>St. Bartholomew's</i>	"	1706, " "
<i>Christ Church</i>	"	1706, " "
<i>St. James's</i>	" Goose Creek,	1706, " "
<i>St. John's</i>	" Berkley,	1706, " "
<i>St. Thomas' and St. Dennis's</i>	"	1706, " "
<i>St. Paul's</i>	" Stono,	1706, " "
<i>St. Helena's</i>	" Beaufort,	1712,
<i>Prince George's</i>	" Winyaw,	1721,
<i>St. John's</i>	" Colleton,	1734,
<i>Prince Frederick's</i>	" 1734, Chapel Peedee,	1838,
<i>Prince William's</i>	"	1745,
<i>St. Michael's</i>	" 1751, (Church built 1761,)	
<i>St. Mark's</i>	" Clarendon,	1757,
<i>All-Saint's</i>	" Waccamaw,	1767, May 23.
<i>St. Luke's</i>	"	1767, " "
<i>St. Matthew's</i>	"	1768,
<i>St. David's</i>	" 1768, Church Cheraw,	1820,
<i>Church on Edisto Island,</i>		1774,
<i>Claremont Church,</i>	Stateburg,	1788,
<i>St. Helena Church,</i>	St. Helena Island,	
<i>Pineville and Upper St. John's,</i>		1807,
<i>St. Paul's</i> Church,	Radcliffeboro',	1810,
<i>Trinity</i>	" Columbia,	1812,
<i>North-Santee</i>	"	about 1817,
<i>Grace</i>	" Sullivan's Island,	1817,
<i>St. Paul's</i>	" Pendleton,	about 1821,
<i>Christ</i>	" Greenville,	1825,
<i>Grace</i>	" Camden,	1830,
<i>St. James's</i>	" James Island,	1831,
<i>St. Peter's</i>	" Charleston,	1833,
<i>Trinity</i>	" Society Hill,	1833,

<i>Christ</i>	Church,	Wilton,	1834,
<i>Holy Trinity</i>	"	Grahamville,	1834,
<i>Trinity</i>	"	Edgefield,	1835,
<i>St. John's</i>	"	Fairfield,	1839,
<i>Trinity</i>	"	Abbeville,	1842,
<i>Church of the Messiah,</i>		North Santee,	1842.

CONGREGATIONS

NOT ENTITLED TO A REPRESENTATION IN THE CONVENTION.

<i>St. Stephen's</i>	Chapel,	Charleston,	1822,	<i>Mission Congregations.</i>
<i>St. John's</i>	"	Hampstead,	1839,	
<i>St. Philip's</i>	"	Bradford Springs,	1841.	
<i>Church of St. Thaddeus,</i>		Aiken,	1842.	

LAY DELEGATES

PRESENT AT THE CONVENTION WERE AS FOLLOWS:

St. Philip's Parish, Charleston, Daniel Huger, Benj. D. Heriot, Edward M'Cradly, and Henry D. Lesesne.

St. James's Parish, Goose Creek, Thomas Gadsden, Esq.

St. John's Parish, Berkley, Dr. Wm. Read, Dr. Benj. Huger, Fred. A. Ford.

St. Paul's, Stono, Thos. Gelzer.

St. Helena Beaufort, Hon. Robt. W. Barnwell.

Prince George's Parish, Winyaw, Col. D. L. McKay, James Smith, Edward Thomas.

St. John's Colleton, Paul C. Grimball.

Prince William's Parish, Geo. C. Mackay.

St. Michael's Parish, Charleston, Dr. I. M. Campbell, Dr. H. S. Waring, Jas. H. Ladson.

All Saint's Waccamaw, T. Pinckney Alston.

Church on Edisto Island, A. H. Seabrook.

Clairemont Church, Stateburg, Col. John J. Moore.

Pineville and Upper St. John's, Henry W. Ravenel.

St. Paul's Church, Radcliffeboro', Thomas Waring, Geo. W. Egleston.

Trinity Church Columbia, Major Thos. Taylor.

Grace Church Sullivan's Island, Geo. M. Coffin.

St. James's Church, James Island, Dr. Robt. Lebby, Hon. John Rivers.

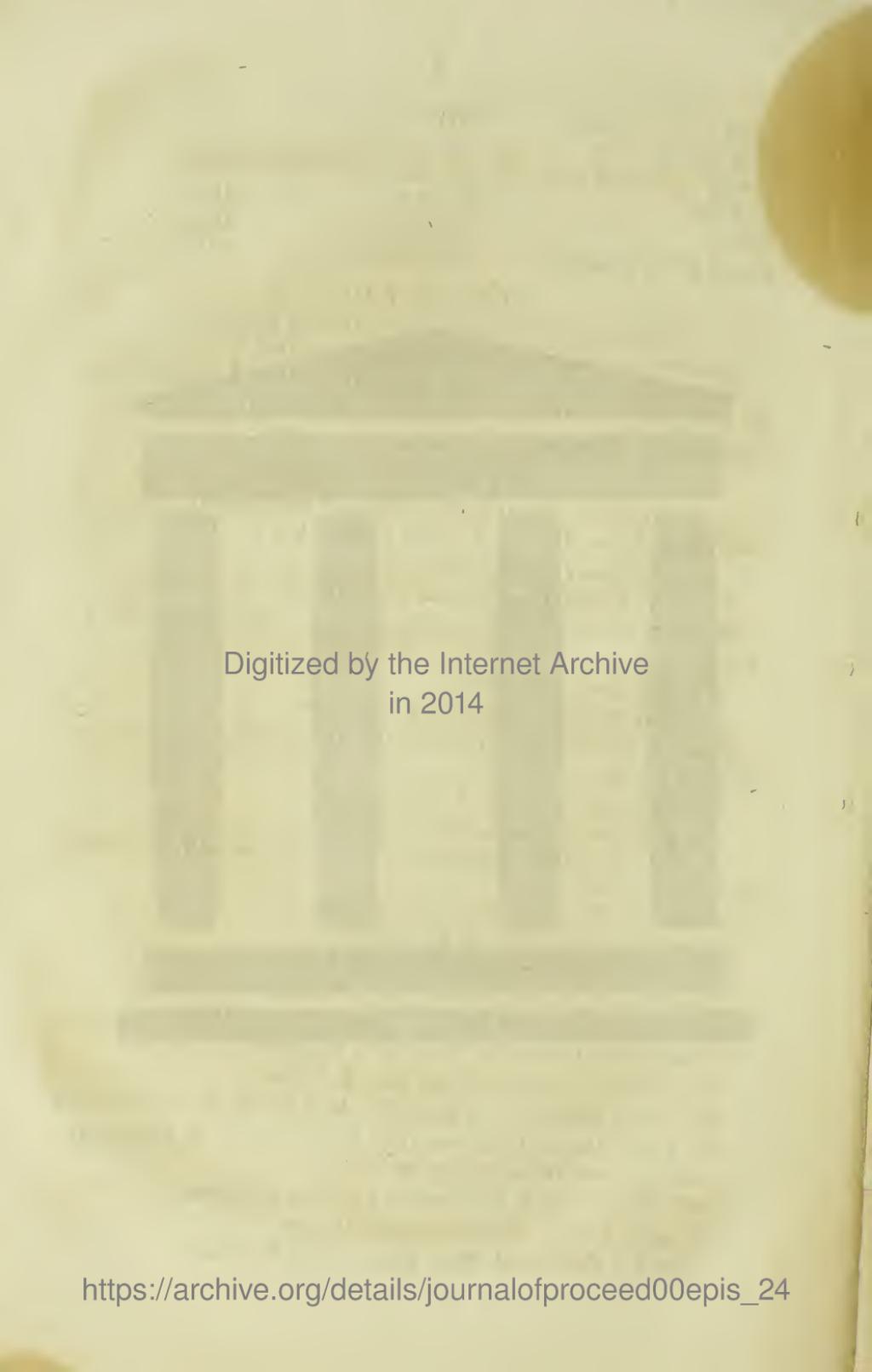
St. Peter's Church, Charleston, C. G. Memminger, C. A. Desaussure.

Christ Church Wilton, Joseph W. Faber.

Holy Trinity Church, Grahamville, Dr. Thos. E. Scriven.

St. John's Church, Fairfield, Samuel Dubose.

Church of the Messiah, North Santee, James R. Pringle.

A very faint, light blue watermark-style illustration of a classical building with four columns and a triangular pediment occupies the background of the page.

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MINUTES OF THE CONVENTION.

Charleston, February 8th, 1843.

THIS being the day appointed last year for the meeting of the Convention of the Diocese of South-Carolina, many of the Clergy and Laity assembled in St. Michael's Church, Charleston, at 10 o'clock, A. M. Morning Prayer was read by the Rev. A. L. Converse, and a Sermon preached by the Rev. C. C. Pinckney, Jun. The Ante-Communion Service was read by the Rev. Dr. Hanckel, and the Communion administered by the Rt. Rev. the Bishop, assisted in the distribution of the elements by the Rev. Dr. Hanckel, and the Rev. Messieurs Shand and Wallace.

After Divine Service, the Convention was called to order by the Bishop, and the Roll of the Clergy being called, the following Clergymen answered to their names, viz.

The Rt. Rev. C. E. GADSDEN, D. D.

The Rev. W. H. Barnwell,	The Rev. F. P. Lee,
" J. B. Campbell,	" C. E. Leverett,
" A. L. Converse,	" A. W. Marshall,
" J. H. Cornish,	" D. McElheran,
" T. C. Dupont,	" Stiles Mellichamp,
" C. P. Elliott,	" J. W. Miles,
" Stephen Elliott,	" J. Obear,
" Andrew Fowler,	" E. Phillips,
" J. H. Fowles,	" C. C. Pinckney, Jun.
" Philip Gadsden,	" W. T. Potter,
" P. T. Gervais,	" P. J. Shand,
" A. Glennie,	" R. D. Shindler,
" C. Hanckel, D. D.	" P. Trapier,
" J. S. Hanckel,	" J. R. Walker,
" P. T. Keith,	" C. Wallace,
" M. H. Lance,	" A. Wigfall.

A quorum of the Clergy being found present, the list of the Parishes was called, and a quorum being represented, the Certificates of Lay Delegation were referred to a Committee, consisting of Messrs. Ladson, Ford, and Desaussure. This Committee reported the following Delegates as duly elected, viz.

St. Philip's, Charleston, Messrs. Daniel Huger, Benjamin D. Heriot, Edward McCrady, and Henry D. Lesesne.

St. John's, Berkley, Dr. Wm. Read, Dr. Benjamin Huger, Messrs. Frederick A. Ford, and John Harleston.

St. Helena, Beaufort, Hon. R. W. Barnwell, Dr. Thomas Fuller, Dr. Thomas Means, and Dr. Jacob D. Guerard.

St. John's, Colleton, Messrs. Richard Laroche, and Paul C. Grimbail.

Prince William's Parish, Dr. L. M. Desaussure, and Messrs. Micah Jenkins, and Geo. C. Mackay.

St. Michael's Charleston, Dr. I. M. Campbell, Dr. H. S. Waring, and James H. Ladson, Esq.

All-Saint's, Waccamaw, Messrs. John H. Tucker, Francis M. Weston, T. Pinckney Alston, and Joshua J. Ward.

Claremont Church, Stateburg, Col. John J. Moore, and Col. O. S. Reese.

St. Helena Church, St. Helena Island, Capt. Thos. A. Coffin.

Pineville and Upper St. John's, Henry W. Ravenel.

Grace Church, Camden, Dr. L. H. Deas, Maj. J. M. Desaussure, and Thomas Anderson, Esq.

St. Paul's, Radcliffeboro', Messrs. Robert Martin, C. R. Brewster, Thos. Waring, and Geo. W. Egleston.

Grace Church, Sullivan's Island, Messrs. G. H. Ingraham, and Geo. M. Coffin.

St. Paul's, Pendleton, Dr. James Stuart, and Messrs. Paul Hamilton, and A. H. Seabrook.

St. James's, James Island, John Rivers, Esq. and Dr. Robert Lebby.

St. Peter's Church Charleston, Messrs. C. G. Memminger, Edward Barnwell, C. A. Desaussure, and Benj. R. Smith.

Christ Church, Wilton, Messrs. Henry Seabrook, James Meggitt, Joseph W. Faber, and Lewis Morris.

Holy Trinity, Grahamville, Dr. Thomas E. Scriven.

The Committee further reported an irregularity in the Certificate of the Delegation from *Prince George, Winyaw*. But on motion, it was

Resolved, That the Delegates present from that Parish be received, viz.

Prince George, Winyaw, Col. D. L. McKay.

The Committee also reported, that the Vestry of *St. John's Colleton*, had elected a Clergyman to represent them.

Whereupon the following motion was made by Mr. Ladson, viz.

Resolved, As the sense of this Convention, that the Constitution forbids a Clergyman from taking his seat, as a Lay Delegate from any Parish.

The vote being called for by orders, it resulted, of the Clergy *Ayes* eighteen (18,) *Noes* five (5.) Of the Laity *Ayes* nine (9,) *Noes* four (4.) So the resolution was passed.

A question arising respecting the right of the Rev. M. H. Lance to a vote—it having appeared that, though Canonically called to the charge of the Parish, as whose Minister he claimed a right to vote, only a short time before the sitting of the Convention, he had been engaged there, as well as elsewhere, performing the duties of his office for the space of the time specified in the provision of the “2d Section of the 3d Article of the Constitution.” It was on motion

Resolved, That the Rev. Mr. Lance is entitled to a vote.

The rules of order were then read.

The Rev. C. Wallace was re-elected Secretary, who re-appointed the Rev. P. T. Keith, Assistant Secretary.

The Church of the Messiah North Santee, St. John's Church, Fairfield, and Trinity Church, Abbeville, were, on regular canonical application, received into union with the Convention.

Of the Delegates duly elected, above named, the following were present, viz.

Messrs. Daniel Huger, Heriot, M'Crady, Lesesne, Dr. B. Huger, Ford, Robt. W. Barnwell, Grimball, Mackay, Dr. Campbell, Dr. Waring, Ladson, T. Pinckney Alston, Col. Moore, Henry W. Ravenel, Thos. Waring, Egleston, G. M. Coffin, Rivers, Dr. Lebby, Memminger, C. A. Desaussure, Faber, Dr. Scriven, and McKay.

Also, were admitted from *St. John's, Fairfield*, Samuel Dubose, Esq.

The Church of the Messiah, North Santee, Jas. R. Pringle, Esq.

The Bishop appointed the Rev. C. E. Leverett, preacher for the first day of the next Convention, and the Rev. A. Wigfall, his substitute.

The following gentlemen were appointed the Committee on unfinished business, viz.

The Rev. Mr. Shand, Dr. Waring, and Dr. Scriven.

The Committee on Finance was appointed, viz.

Messrs. Faber, Lesesne and Pringle.

The Committee on the General Theological Seminary was appointed, viz.

The Rev. Messrs. Keith and Lee, and Messrs. M'Crady and Alston.

The Rev. Geo. C. Shepard, of the Diocese of Connecticut, was invited to the sittings of the Convention.

The Standing Committee reported as follows :

The Standing Committee of the Diocese of South-Carolina report, that they have recommended to the Bishop for Priest's Orders, the Rev. Dr. Henry, of Columbia College, and for Deacon's Orders, Mr. John H. Cornish, and Mr. Stiles Mellichamp.

They have also recommended to be received as Candidates for Orders, Mr. Louis F. Klipstein, Mr. Nathaniel Hyatt, Mr. Thos. Fuller, Jun. and Mr. William O. Prentiss.

They have also given their consent to the Consecration of the Rev. Dr. John Johns, to be Assistant Bishop of Virginia, and of the Rev. Dr. Manton Eastburn, to be Assistant Bishop of Massachusetts.

Ch. HANCKEL, President.

Resolved, That the Secretary be authorized to procure an additional box for keeping the books of the Convention.

On motion of Dr. Campbell,

Resolved, That in the IVth Rule of Order, Section 4, after the words "Committee on unfinished business," be inserted the words, "Conventional School Committee."

An election was entered into for the Standing Committee, and also for Delegates to the General Convention, but before the Tellers had re-

ported the persons chosen, it was *Resolved* to adjourn to 10 o'clock to-morrow.

Accordingly after prayers by the Bishop, the Convention adjourned.

Thursday, February 9th, 1843.

The Convention met according to adjournment. After Morning Prayer by the Rev. W. T. Potter, a Sermon was delivered by the Rev. Wm. H. Barnwell.

The roll being called, a quorum of Clergy and Laity was found present.

The Minutes of yesterday were read and amended.

The Rev. Dr. Henry, the Rev. A. Woodward, and Mr. J. Grimke Drayton, a Candidate for Holy Orders, appeared and took their seats.

The following Delegates presented Certificates, and were found duly elected to represent their respective Parishes, viz.

St. Luke's Parish, Wm. Pope, Senr., T. F. Drayton, James Pope, Senr. and Wm. H. Wigg.

Edisto Island, A. H. Seabrook, Dr. Edward Mitchell, and Col. Jos. E. Jenkins.

St. Paul's, Stono, Thos. Gelzer, and T. W. Boone.

Trinity Church, Columbia, Maj. Thos. Taylor.

Of these Delegates there were present, Messrs. Seabrook, Taylor, and Gelzer.

Of those absent yesterday there were present to-day, Dr. Wm. Read, and Messrs. Thomas, and Scott.

The Tellers appointed yesterday, reported the following gentlemen as elected members of the Standing Committee, viz.

The Rev. C. Hanckel, D. D.	Dr. I. M. Campbell,
" W. H. Barnwell,	Edward M'Crady,
" Paul Trapier,	C. G. Memminger,
" P. T. Gervais,	Jas. H. Ladson,
" P. T. Keith,	Geo. W. Egleston.

The following gentlemen were reported to be elected Delegates to the General Convention :—

The Rev. Paul Trapier,	Lewis Morris,
" Thomas John Young,	C. G. Memminger,
" Joseph R. Walker,	John H. Tucker,
" Christian Hanckel, D. D.	Francis M. Weston.

On motion of the Rev. Jas. H. Fowles, a Committee consisting of Dr. Benjamin Huger, and Geo. W. Egleston, Esq. was appointed to confer with him on the quota of St. Bartholomew's Parish to the Bishop's Common Fund.

The Churches were then called on for their quotas to the expenses of the Convention and the Bishop's Common Fund.

The Committee on St. Bartholomew's Parish, reported the following resolution :—

Resolved, That in consequence of heavy pecuniary losses sustained by that Parish, St. Bartholomew's Parish be released from its arrearages,

and its quota to the Bishop's Common Fund reduced to twenty-five (\$25) dollars. This resolution was adopted.

On motion of Mr. M'Craday,

Resolved, That a Committee of three Laymen be appointed, to whom shall be referred all applications for a reduction of the annual contributions of the Parishes to the Bishop's Common Fund.

The quota of new Parishes was referred to the same Committee.

Dr. Benjamin Huger, Geo. W. Egleston and Edward M'Craday, Esqrs. were appointed the Committee.

On motion of the Rev. C. C. Pinckney, Jun.

Resolved, That the same Committee be requested to inquire of the Lay Delegation from each Parish, whether the quota of any Parish ought to be increased, and report the amount at which it should be assessed.

The Treasurer of the Bishop's Common, Permanent and Convention Funds, reported as follows:

The Board of Trustees of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina, having in trust the Funds instituted by the Convention, under the names of the Bishop's Permanent and Common Funds, submit their Report:

DR,

PERMANENT FUND.

1842.	To Common Fund 3-4th's of \$923 30, receipts of the year, Incidental Expenses, - - - - - Balance, - - - - -	\$692 47 46 16 256 95 <hr/> \$995 58
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CR.

1842. Jan. 1,	By Balance, Interest and Dividends, - - - - -	\$72 28 923 30 <hr/> \$995 58
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THOMAS GADSDEN, *Treasurer.*

Examined and found correct.

(Signed,)

N. R. MIDDLETON,
THOS. WARING.

DR.

COMMON FUND.

1842.	To Cash paid Bishop of Diocese, Incidental Expenses, - - - - - Balance, - - - - -	\$1,500 00 49 40 711 11 <hr/> \$2,260 51
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CR.

1842.

By Balance,						\$529 04
Cash from following Churches, viz.						
Christ Church, Greenville,	-	-	-	\$5 00		
Christ Church, Wilton, 1841-'42,	-	-	-	30 00		
Trinity Church, Society Hill,	-	-	-	5 00		
Church of the Holy Trinity, Grahamville,	-	-	-	15 00		
St. Helena's Church, Beaufort,	-	-	-	23 00		
St. Luke's,	-	-	-	15 00		
St. Peter's Church, Charleston,	-	-	-	100 00		
Church at Claremont,	-	-	-	20 00		
Trinity Church, Columbia,	-	-	-	30 00		
St. James's Church, James Island,	-	-	-	5 00		
Grace Church, Camden,	-	-	-	5 00		
Prince George, Winyaw,	-	-	-	50 00		
St. David's, Cheraw,	-	-	-	10 00		
Prince William's,	-	-	-	10 00		
Prince Frederick's, '40, '41, '42,	-	-	-	15 00		
St. John's, Berkley,	-	-	-	50 00		
St. Michael's, Charleston,	-	-	-	300 00		
St. Philip's, Charleston,	-	-	-	250 00		
St. John's, Colleton,	-	-	-	50 00		
St. Paul's, Radcliffeboro', on account,	-	-	-	51 00		
					1,039 00	
Permanent Fund, 3-4th's of \$923 30, receipts of the year,					692 47	
						\$2,260 51

THOMAS GADSDEN, *Treasurer.*

Examined and found correct.

(Signed,) _____

N. R. MIDDLETON.

THOS. WARING.

DR.

BISHOP'S CONVENTION FUND.

1842.

To Investments,						\$437 75
Incidental Expenses,	-	-	-	-	-	22 80
						\$460 55

CR.

1842.

Feb. 16, By Balance,						4 44
Donation from Wm. Aiken, Esq.	-	-	-	-	-	300 00
Interest and Dividends,	-	-	-	-	-	156 00
Balance,	-	-	-	-	-	11
						\$460 55

THOMAS GADSDEN, *Treasurer.*

Examined and found correct.

(Signed,) _____

JOSEPH W. FABER.
HENRY D. LESESNE,
JAMES R. PRINGLE.

Feb. 10, 1843.

Note.—ERROR CORRECTED.

ON THE JOURNAL OF THE LAST CONVENTION,

1842, page 13.	Fund is stated in 1841, as being	\$5,281
	Deduct Clarkson's note paid,	100
	Balance,	\$5,181
The statement should have been—		
	Fund in 1840, consisting of Notes and Bonds,	4,424 00
	Deduct Notes paid in 1841, viz. Wm. Clarkson,	100
	" " " R. F. W. Allston,	220 00
		4,204 00
1842, Invested:		
	In which investment is included the amount received from Messrs. Clarkson and Allston,	857 50
	Fund in 1842,	5,061 50
	Invested in 1843,	437 75
	Fund Feb. 10th, 1843,	\$5,499 25

On motion of the Secretary,

Resolved, That it be referred to the Committee on Finance, to consider and report on some means of meeting the expenses of the Convention, so as to avoid debt.

The Bishop's Address was then read as follows :

Brethren of the Clergy and Laity:

In obedience to a law of our branch of the Church, this address, and the statements* in it are made to you. Sixteen congregations have been canonically† visited, viz., Pineville; St. Philip's, Charlestown; Christ Church, in that parish; Christ Church, Wilton; Prince Williams; Holy Trinity, Grahamville, on two days; St. Stephen's, Charleston; St. Helena's, Beaufort, on two days; St. Helena's, on the Island; Chapel of the Cross, on two days; St. John's, Winnsborough; Trinity, Pendleton, on two days; Christ Church, Greenville; St. Paul's, Radcliffeborough; Walterborough, on two days, and St. Andrew's. Fourteen congregations have been informally‡ visited, viz., St. Stephen's, Charleston, twice; St. John's, Hampstead, four times; Johnsonville; St. Andrews in Christ Church Parish; St. Paul's, Radcliffeborough, twice; St. Michael's; Sullivan's Island; Summerville, twice; Columbia, twice; Aiken; Edgefield, on two days; Tottness; Rockville, on two days, and Ashepoo. At some of the Churches the children were catechized. Four hundred and forty-one persons have been confirmed : Of St. John's, Berkley, 20; Pineville, 8; St. Philip's, 26; Wilton, 59; Prince Williams, 105; Grahamville, 3; St. Stephen's, Charleston, 33; St. Michael's, 17; Beaufort, 38; St. Helena's Island, 16; Bluffton, 6; Columbia, 1; Winnsborough, 9; Pendleton, 9; Greenville, 12; St. John's, Hampstead, 7; Rockville, 37; St. Paul's, Radcliffeborough, 19; St. Peter's, 1; St. Bartholomew's, 9; St. Andrew's, 6.

Four persons have been received as Candidates for orders, viz. Lewis F. Klepstein, Nathaniel Hyatt, William O. Prentiss, and Thomas Fuller, Jun. The whole number of Candidates, (four having been named last year, viz. Messrs. Drayton, C. L. Johnson, J. S. Richardson, Junior, and J. R. Fell,) is 8.

* Canon VIII. Sect. 2 of 1841.

† Canons XXV and XXVI of 1832.

‡ For details see Gospel Messenger from time to time.

Three persons have been ordained, viz. Stiles Mellichamp, and John Hamilton Cornish, who were admitted to the order of Deacons on Trinity Sunday, and the Rev. Robert Henry, D. D., President of the College of South-Carolina, who was admitted to the order of Priests on the 18th Sunday after Trinity—those being “stated days for ordination.”

One person, lately a Presbyter of this Diocese, Patrick H. Folker, has been, at his own request, displaced from the Ministry. To make such a record, could not but have been painful. May it ever be the solitary instance on our Journals!

Fourteen changes in the location of Ministers have taken place, viz. Rev. Edward Phillips has removed from the Rectorship of Grace Church, Camden, and become the Rector of the Parish of St. Thomas and St. Dennis.

The Rev. F. M. Hubbard has removed from Cheraw, where he had the charge of a school, into the Diocese of North-Carolina.

The Rev. Edward Reed has removed from Tennessee, and become the Rector of Trinity Church, Edgefield.

The Rev. J. B. Gallagher has removed from the Rectorship of Christ Church, Wilton, into the Diocese of Georgia.

The Rev. Francis P. Lee has removed from Florida, and become the Rector of Grace Church, Camden.

The Rev. J. H. Cornish, Deacon, has removed from Edisto Island, where he had the charge of a school, and become the Minister of the “Church of the Messiah,” North Santee.

The Rev. E. B. Kellogg has removed from the Rectorship of the “Church of the Holy Trinity,” Grahamville, into the Diocese of New-York.

The Rev. Wm. Dehon has removed from the Mission at Wateree, and become the Minister at Pineville, the Rocks, and Black Oak.

The Rev. R. Johnson, Rector of St. Matthew’s, it is understood will also take the charge of the Wateree Flock.

The Rev. C. P. Elliott has removed from the Rectorship of Trinity Church, Society Hill, and become the Rector of Grace Church, Sullivan’s Island.

The Rev. Andrew Fowler has resigned the Rectorship of Christ Church Parish, and is now residing in Charleston.

The Rev. S. Mellichamp, Deacon, is officiating at St. James’ Church, and the Chapel Johnsonville, where he was a Lay-Reader.

The Rev. R. D. Shindler, Deacon, is usefully engaged as Chaplain and Teacher, in one of our most respectable female schools.

The Rev. M. H. Lance, has been appointed the Minister of the Chapel, in Prince Frederick’s Parish.

Three Churches have been consecrated, viz. St. Helena’s, Beaufort; the Chapel of the Cross, Bluffton; and St. John’s Winnborough.

Four persons have been examined, the whole number of examinations for holy orders being six.

On eight occasions, services consisting of the Morning or Evening Prayer, a Sermon and Catechizing, were held, for the class of servants, viz. at the plantations of Mr. Maham Palmer, twice, and Mr. Sims White, in St. John’s Parish; Mr. Faber, Wilton; Mr. J. Clarkson, Wateree; and Mr. C. Miller, St. Bartholomew’s; and Mrs. C. Faber’s, St. Andrew’s; and at two Churches after divine service, viz. St. John’s, Hampstead, and Holy Trinity, Grahamville, where children and persons of color were Catechized—of the whole number confirmed (441) 284 were of this class. To enable them to have the full benefit of the ample instruction and devotion contained in the Liturgy of our Church, an early step, it seems to me, should be to teach them *all* the Responses. One or more of the “selections of Psalms,” (as successful trial has proved,) can be committed to memory, and also the Anthems and Chants, so that whether they are sung or said, these people can unite in them. But even previous to their being able to make the responses, no

prayers, and no teaching for them, and every one, can be so good as those, which the Church has provided. Even if the white persons present, do not respond, the service is edifying—though of course less so, than if conducted, as it was intended to be.

On many occasions, visits were made to the School founded by our Convention—taking turn with several of my brethren of the Clergy, who attend to give Christian instruction on Friday of each week; and assisting at the two semi-annual examinations. These, it is proper to remark, afforded great satisfaction, manifesting the zeal and ability of the worthy principal, and the success which, under the divine blessing has attended his efforts, to assist parents, pastors, and sponsors, in their work for the young, and in instilling the knowledge adapted to promote their usefulness, respectability and happiness. At an examination of the School connected with St. Peter's Church, I had the gratification, being invited, of assisting, and noticing good evidence of the competence of the worthy instructor, and of the proficiency in divine and human knowledge of his pupils.

A Pastoral Letter, induced by certain resolutions of the Domestic Committee of the Board of Missions, has been circulated, and it is my intention before, or soon after the adjournment of the Convention, to deliver a charge (Canon XXVII seems to require it to be pronounced) to the Clergy.

A "Circular" recommending an arrangement, whereby there should be in Charleston, a daily morning public service, and "the Holy Communion" on each Lord's day, (excepting when there occurs a fifth Sunday, which we hope will be provided for in due season,) it gives me great satisfaction to be able to say has had its intended effect. It is true, the number of attendants at the daily services has been few, but we trust they have, the grace of God assisting, both received, and imparted a blessing. To the common excuse for denying to oneself, the privilege of daily Church worship and instruction; and to those who are absent, the benefit of the daily intercessions of God's people, (viz. hindrance by worldly business,) it may be answered, that there are several, the claims on whose time are remarkably many, ready to bear testimony, that they have, without inconvenience, satisfactorily met these, and not left the other undone. May we not reasonably expect that for them, who economise their time, and increase their diligence, that they may have an hour daily to spend in the house of God, there will be divine assistance in accomplishing their pious purpose, and a blessing. Surely it is good for the individual, for his family, for his country, for the Church, that he should be often at the house, and the altar of God.

Article XII of the Constitution of our Diocese, makes it my duty to communicate to the Convention, the applications for admission into their body. Those of Trinity Church, Abbeville, and the Church of the Messiah, North Santee, and Winnisborough, have been presented to the Secretary.

The services *out of the Diocese* by me, were a visit to the flock at Jacksonville, Florida, by request of their Rector, the Rev. David Brown, where I delivered three sermons, administered confirmation, three times, to 16 persons, and made an address, baptized with the Rector's consent 2 children; laid the Corner Stone of St. John's Church, using prayers selected from the Book of Common Prayer, and delivered an address; and a visit, by request of the Rev. F. H. Rutledge, Rector, and subsequently of the Vestry and Wardens, to Trinity Church, St. Augustine, where I preached four times, administered confirmation to 19 persons, addressed them, catechized 26 children, and assisted the Rector at the Holy Communion.*

The distance of my several journeys was 2,108 miles.

The number of letters received by me was 239.

* Previous to these visits, I was informed that no Bishop had the provisional charge of the Diocese of Florida, and Bishop Otey, who last visited it, expressed a wish that I would go to St. Augustine.

The amount for Missions, under my direction within the State, was received from 6 congregations: St. Michael's, All Saints, Stateburg, Edgefield, St. Philip's, and St. Paul's, Radcliffeborough.

The Missionaries employed were Rev. Messrs. Miles, Shindler, and Cornish, and others, for one or more services.

The Bank book showing the amounts received and disbursed, and the balance, is on the table for inspection.

The expenses of the Episcopal office for the year, amounted to \$620 26 $\frac{1}{2}$; the balance therefore of the salary is \$879 73 $\frac{1}{2}$ *. This sum is made subject to my discretion by the liberal appropriation of the Convention—and I remark, as on a former occasion, that if "the Convention deem it proper to lessen the amount appropriated to my use, such a decision will be perfectly agreeable to me." The expenditure would have been much greater, but for the hospitality and other attentions received, for which my cordial thanks are due to many individuals.

The condition of our institutions, Diocesan and General, for the "extension of the Church," owing chiefly to diminished ability, is not so prosperous as it has been. The particulars are made known in their annual reports, and other printed documents. The hope is expressed that they will be fostered more and more, the belief having been long since held, in the language of the eminent Bishop, Warburton, that "Christianity unsupported by institutions runs into mysticism and fanaticism." It may be proper, for the information of our young members, and for the memory of all again to name them. The institutions in the Diocese are seven, viz:

	Annual Contribution.
Society for the relief of the Widows and Orphans of the Clergy, founded in 1762,	\$10
Association for the relief of disabled and aged Clergymen, about 1838,	5
Society for the advancement of Christianity in S. Carolina, in 1810,	5
Ladies' Missionary Society which sustains two Chapels in and near Charleston, about 1819,	2
Bible, Prayer Book and Tract Society in 1827,	1
The school of the Diocese founded in 1842, for which donations of any amount will be thankfully received, to enable it to receive beneficiaries, and to keep the charge for tuition at such a rate, that schools, sustained by the State, the City, and Societies, may not have a preference.	
The Gospel Messenger originated in 1824, at an annual subscrip- tion of \$3—the necessity of some such periodical publication, (not to advert to its capability of usefulness for defending and explaining the principles and usages of the Church,) being obvious to secure the fulfilment of the provision in Canon 48, Section 2d.	

The institutions, connected with our Ecclesiastical Confederacy, I need not say, from their authority, excellent design, and usefulness, have a claim on our steady and increased liberality, and influence, viz.:

1. The Theological Seminary of the Protestant Episcopal Church, founded by the General Convention, in 1817.

2. The Domestic and Foreign Missionary Society, founded by the same in 1820.

3. The General Sunday School Union, of which the governors are all the Bishops, and other persons, selected from almost all the Dioceses—established 1826.

It is to this institution that we have been indebted, for the orthodox and practical publications used in our Sunday Schools, and the excellent books for

* The statement was laid on the table.

the Libraries to which our Sunday School children resort for their reading at home, and for two valuable and very interesting periodicals, issued monthly "the Journal of Christian Education" for the senior members, and "the Children's Magazine" for the junior members of our household. They ought to be read by all. And may not the report of the Committee on Education, 1841, which may be usefully read again and again, prepared by the lately deceased greatly respected Secretary of our Sunday School Union, be properly regarded as one, and the richest fruit, of that valuable institution.

The claims of these General institutions have ever been recognized in this Diocese, and what might be considered its proportion for sustaining them has been fully met, if it has not been exceeded. But he who now addresses you may be permitted to express the decided opinion, not now for the first time expressed, that if they cannot be sustained, but on the credit system, they ought to be abandoned, or in other words, that the expenditure should not exceed the income—and that the income if not actually in hand, ought not to be anticipated, except very cautiously, and when there is not a mere, but a very high probability of its being forthcoming. The embarrassment which has pressed so heavily on one of these institutions. (the Missionary,) which even threatens to bring on the Church a measure of disgrace, is chiefly owing to a departure from the rule (much more applicable to a Society, than to an individual, and especially a Society which has not the power of taxing its members,) "pay as you go." The appeals too for relief, when a debt has been incurred, interfere materially with that systematic charity which it is desirable should be generally introduced, and with that very important feature of the Constitution of our Missionary Society, according to which, each contributor can designate the Mission, he prefers. Perhaps no Missionary institution in its sphere, has been more efficient than *that* in our Diocese, (the "Advancement Society,") and from the beginning, the appropriations have always been based on the report of the Treasurer, as to the amount either in hand, or soon to be received.

In naming first in order our Diocesan institutions, it is intended to intimate, that according to Scriptural precept and precedent, they have a prior claim on our resources. This principle, very properly, is observed in every one of our Dioceses, and a contrary course in this Diocese, besides being Scripturally objectionable, would imply a want of confidence in our own regulations for the Advancement of Christianity, or in the officers of our Societies, or which, alas! is far from being the fact, that South-Carolina was already Christianized—that the field for Missions in our own borders, near our beloved home, was limited, and unpromising, or sufficiently cultivated.

Let it be added, that to secure, at the earliest date, the best great triumph of the "Missionary work," that is, the universal diffusion of pure Christianity, two plans have been suggested, the one to commence at the circumference and return to the centre—the other vice versa; and that one of the first minds of the age, the celebrated Chalmers, has more than intimated his preference for the latter—that is, for thoroughly evangelizing Christendom, (so called,) and thence passing to the Pagan regions. The Bishop of Exeter, of whose discriminating intellect, and enlightened piety, you are aware, in his late charge* remarked:— "I would specially suggest—the *Societies* for Propagating the Gospel in *our own Colonies*, and among the Heathen. There is too, one other claim *still more imperative* than either. I mean the necessities of those large masses of population in *our own land*, which are left in a state of spiritual destitution."

Having concluded the Canonically required statement, "tending to throw light on the affairs of the Diocese," the opportunity is embraced to make to this Convention, and through them to the Clergy and Laity of the Diocese in general, five recommendations.

The first, that in the singing of the Psalms and Hymns, there should be adopted the standing posture.* It has been, we believe, without exception, in every one of our Dioceses. It was, long since, at the singing of the hymn at the Holy Communion, in our own Diocese. The propriety of its being generally adopted, is evident from the generally received opinion in the Church, that as for prayer, kneeling, and for hearing the word sitting, so for acts of praise, standing is the proper posture.† They who desire further information on the subject, are referred to Bishop M'N's work, entitled "The Church and her ministrations," or to an extract from it which appeared in our "Gospel Messenger," for April, 1842. But for a *consistent* member of our Church, it is sufficient to know that in a resolution, passed many years ago by our General Convention, we read: "it is hereby recommended, that it be considered as the duty of the Ministers of the Church, to encourage the use of this latter posture, (viz. standing in singing,) allowance to be made for cases, in which it may be considered inconvenient by age or infirmity—the carrying into effect—may be delayed by the ecclesiastical authority of any Diocese, until there have been time and opportunity of explaining satisfactorily the grounds of the measure."‡

Another recommendation is *that*, which was made in the form of a suggestion, in "the address" of 1842, viz. "that books of instruction, which either contradict, or disparage, or keep out of view the principles of Christianity, as our Church recognizes them, be dismissed from the teachings not only of the Minister and Catechist at Church, but of the Master or Mistress at home." The advice is now addressed, and let me say, it is offered with due respect for the opinions of my friends, Clerical and Lay, to Rectors and Missionaries; to teachers of the Bible class, (so called,) of the Sunday, and the daily School, and Catechists, as well of children, as of grown persons, both white and colored. In addition to the books recommended in the address of the last year,§ the work on the Festivals and Fasts of the Church, by that eminently pious Layman Robert Nelson, published with important additions and improvements, by the late Bishop Hobart, is now named. The devotions principally from Dean Hickes, are believed to be unsurpassed, if they be equalled in excellence by any human author. For the instruction of more advanced youth, where can we find a better manual of sacred doctrine, duty, history, biography, meditation, and prayer, comprised in a single portable volume? Every member of the Church should read it, and refresh his knowledge and attachment to Church principles and usages, as well as cherish devout feelings and habits, by frequent reference to its pages.|| (*See Appendix.*)

The third recommendation now made relates to Catechising. For the instruction of the young, whether in years or in knowledge, the catechetical mode, in preference to the horatory, has the sanction, of holy Scripture, and of the "holy Church throughout all the world," and, in relation to the slave population, of the large majority of their most successful teachers. The Moravians who have been engaged in teaching them in the West Indies, even when *they preach*, occasionally pause to catechize on the truths and duties which they have declared.¶ But my present reference is also to the *subject*, and the *agent* of instruction. My brethren of the Clergy will recollect, that there is a rubric,

* At the reading or Chanting of the Psalms and Anthems, all stand, and there is the same reason for standing at the singing of the Version of Psalms and Hymns.

† See also Shepherd on Common Prayer, vol. 1, p. 126

‡ Journal 1814, pages 303, and 313,

§ See Journal of Convention, pages 18, 19.

¶ It will not be inappropriate to state—that a very pious communicant of one of our Churches in Charleston in humble life, who was by profession a common seaman, addressed his Pastor, visiting him, nearly as follows: Oh, Sir, I have found a book—it has no title page—I want to show it to you, I have been so much pleased with it. Did you ever meet with it? It was a mutilated copy of Nelson on the Fasts and Festivals.

|| See a volume of Sermons for children, some years ago delivered by the present Bishop of Maryland, in which questions are interposed.

which prescribes that "the Minister of every parish shall diligently upon Sundays, and holy days, or on some other convenient occasions, openly in the Church instruct or examine, so many of the children of his parish, sent unto him, as he shall think convenient in some part of this (the Church) Catechism." My brethren of the Laity will recollect, that another rubric prescribes that "all fathers, mothers, masters, and mistresses, shall cause their children, servants and apprentices, who have not learned their Catechism, to come to the Church, at the time appointed, and obediently to hear, and to be ordered by the Minister!"

And now the questions are kindly submitted : are these rubrics, these unrepealed laws of the Church, *generally* obeyed ? Does the catechising of a child in the Sunday School, by his Sunday School Teacher, and on lessons other than the Church Catechism, meet the requisitions of these rubrics ? Some of our Clergy Catechise on the "Church Catechism," on Sundays, and prayer days, at stated seasons, (once a month, or at the Advent, Lent, and other seasons,) and "openly in the Church,"—ought not all of them to do the same ? Some of our people send their children to the Sunday School,* and also to the Pastor to recite the Church Catechism. Some masters and mistresses send their servants to a Lay-Catechist, and also to the Church, to say to the Minister, the Church Catechism ! Ought not all, who can, to do likewise ?

The fourth recommendation relates to the ministering the doctrine and sacraments in such places, as to make them more effective. The location of some of our Churches, which was remarkably judicious many years ago, is now such (owing to the removal of many of the flock to a distant part of the parish, and the state of the roads,) as to interrupt very much, especially in the winter season, if not to prevent their attendance on the ordinances there exclusively administered. The proper remedy would be the erection of one or more "Chapels of ease," which should be consecrated, and thus, by alternate services, on Lord's days, or by "Morning service" at one, and "Evening service," at another, or by services on the week day Festivals and Fasts, or on Wednesdays and Fridays, the comforts and improvement of the Sanctuary might be made, more or less frequently, with great convenience, accessible to all the inhabitants of the parish—the infirm aged—the tender young—the feeble in constitution, and the laboring class. It is not suggested, that the existing Church and Chapel should be removed, because they now accommodate a few, are interesting and instructive relics of the piety and liberality, (how much more costly are they in general than the modern ones) of our fathers, and, they may again, and soon, in the fluctuating state of our population, be needed. But if new Chapels cannot, by reason of want of means, or want of zeal, be provided, might not the Rector administer the "word and Sacraments" at central points in the parish, at stated times, or occasionally, and would not the pious and benevolent, whose home is deemed by the Rector the most convenient, gladly welcome, for the holy purposes which have been named, him who is over them in the Lord, and their brethren in Christ ? It may be added that some of our parishes are so extensive, that until they are provided with two or more Ministers, which they ought to be, at least half of their inhabitants would be, in a great measure, debarred from the privileges of God's house and altar, unless the Rector would kindly afford them such opportunities, as have now been mentioned. Some such plan for extending the scope of ministerial services, it will be recollect, has been adopted in other lands, and it is believed in some of our Dioceses.

My last recommendation may, to some persons, appear comparatively unimportant. But nothing can be so considered, which relates to the worship of God, and especially when it is the natural result of a principle, to which the Church, in her wisdom attaches much importance.

* The daily School of the parish would here have been added, if there were a parish School in each parish, or one convenient for two or more parishes. Oh ! may it be so, and soon !

The principle alluded to, is imparting instruction and incitement, not through the ears only, but through the eyes also, and it is because our Church regards peculiar vestments for the Clergy, when engaged in ministrations, not merely as becoming, as preventing unfavorable associations, but as adapted to affect the mind and the heart, that she has prescribed them, if not by law, by almost immemorial usage. One of these vestments is now adopted by many of those communities, who once strenuously objected to it. And, to the other, what reasonable objection can be made—the most significant—the one sanctioned by holy Scripture—the proper ecclesiastical dress, whereas the black gown is of scholastic origin? It is not necessary to dwell on this topic, even if I were inclined to do so, but believing, that the surplice must be generally approved, its use, as well by our Missionaries as by other Ministers, is recommended. And the occasion is taken to add, that it is the preferable garment; (if from any circumstance the Minister is unable to have both garments,) and the least expensive, and it is not doubted, that it will be provided by the Vestry or parishioners, and if not, it will be on application, through me, to some pious friends.

Brethren, these recommendations are made, under the belief, long since held, that they are important in relation to our common object, the welfare of the Church, of which we are among the appointed guardians and helpers—the Church “our blest Redeemer, saved with his own precious blood”*—the body of which he is the head†—which he sanctifies and cleanses “with the washing of water by the word—that he might present it to himself a glorious Church.”‡

“AND NOW, UNTO GOD, BE GLORY IN THE CHURCH BY CHRIST JESUS THROUGHOUT ALL AGES, WORD WITHOUT END.”|| Amen.

APPENDIX.

FROM THE LIFE OF ROBERT NELSON.

For page 20.—Soon after the Feast of All Saints, 1703, appeared the *Companion for the Festivals and Fasts of the Church of England; with Collects and Prayers for each Solemnity*—the best companion, as it has been happily described, to the services of her sanctuary; the most popular and connecting link between her and the primitive Church of Christ; the most devotional in its spirit, and simply intelligible and practicable in its details,—that any son of hers has produced. It was published, as is stated by the author in his preface, “as an attempt to rescue the festivals and fasts of the Church of England, not only from the prejudices of those who have not yet reconciled themselves to her constitution, but chiefly from the contempt and neglect of such as profess themselves her obedient members, who own her authority in indifferent things, and who, upon all occasions, praise and extol the piety and usefulness of such institutions; and, further, humbly to offer such aid and assistance to well disposed minds, that they may be enabled to improve all these holy seasons, to the advantage of their immortal souls, and to the securing that eternal rest that remains to the people of God.” This work obtained for its author universal commendation. A few weeks after its publication, we find the following notice of it in the minutes of the Christian Knowledge Society:—“Mr Brewster, (23d December, 1703.) acquainted the Society that Mr. Nelson had lately published a book, entitled a *Companion for the Festivals and Fasts of the Church of England*; and that in the preface he had made very honorable mention of the religious societies, and vindicated them from the objections made against them. And the book being produced, the paragraphs relating therunto were read. Resolved, that the hearty thanks of the Society be given to Mr. Nelson for the composing and printing his said excellent treatise, and particularly for what now was read; and that Sir John Philips, and Mr. Brewster, be desired to acquaint him with the same.”

In a passage, written two years after its publication, Dr. Hickes mentions Mr. Nelson “as a gentleman whose great worth and talents are known everywhere by his most excellent book of the Festivals and Fasts of the Church, which is received with the

* Acts xx. 28.

† Ephesians i. 22.

‡ Ephesians v. 26.

|| Ephesians iii 21.

Highest commendation in all places. For, besides the acceptance which it hath in a short time found at home in so many editions, it is now translating abroad in several foreign languages, for the benefit of the public where those languages are spoken."

About seventy years afterwards, Dr. Johnson speaks of the work as being a most valuable help to devotion and as having had the greatest sale of *any book ever printed in England, except the Bible*. Mr. Wheatley also, in recommending this production of "the most excellent and learned" author, informs his reader, that he may in it "not only satisfy his curiosity as to the remains we have in history concerning those blessed Saints whose virtues we commemorate, but he will also be supplied with proper meditations and devotions for each day; a book, which *next to the Bible, and Common Prayer, and Whole Duty of Man*, I would heartily recommend, as the most useful one I know, to all sincere members of the Church of England."

In later times Bishop Hobart caused it to be reprinted in America, for the benefit of the Church there; while the numberless editions which are being called for in England, shew that it is even increasing in the estimation of pious Churchmen. How many godly men have been aided by it in communing on earth with those Saints of God, with whom they are now in paradise, anticipating a still closer union in heaven.

In the *Gospel Messenger* for May, 1838, is a translation from a Latin epitaph on Nelson, drawn up by the Bishop of Bristol, in which are these words:—

So long as the "Christian Sacrifice" continues to be duly celebrated,

The memory of NELSON

Will live in the hearts of those who partake of the Holy Communion,

So long as the Fasts and Festivals annually recur.

They will observe in like order, the Fasts of the pious NELSON;

Him will they contemplate in their Hymns and Prayers,

Amidst their sacred rejoicings and sorrows;

Him will they consider alike, as their companion and helper;

He yet lives,

And in every age will live,

A Godly Man.

The Committee on unfinished business reported as follows :

The Committee on unfinished business beg leave to report:—That the following matters appear by the Journals of last year to have been postponed for consideration to this Convention, viz.

Two resolutions offered by the Rev. Mr. Young, which were referred to the Committee on Education, and are printed on page 28 of the Journal.

A resolution proposed by Mr. Ladson in relation to the appointment of a Committee, to consider the best mode of providing for the relief of aged and infirm Clergymen. (See page 31 of the Journal.)

A motion for the adoption of a new Rule of Order, in relation to the order in which the Bishop shall vote, which motion will be found recorded on page 34 of the printed Journal.

All which is respectfully submitted,

PETER J. SHAND, *Chairman.*

This report was received and laid on the table, and the subjects ordered to be taken up in their order.

Accordingly the Conventional School Committee reported as follows on the resolutions referred to them :

The Committee on the Diocesan School, to whom were referred certain resolutions in relation to the endowment of a Diocesan School, to be located in some central and healthy position in the Diocese, offered by

the Rev. Mr. Young at the last meeting of the Convention, respectfully report :

That they have received conditional pledges from three gentlemen of the sum of one thousand dollars each, to be devoted to the object in view. The conditions required, are that others join to a certain amount; which not being complied with, your Committee have been unable to do any thing further in the premises. Your Committee would hope that the object contemplated by the gentlemen who have moved in this matter be prosecuted by them, until they are enabled to accomplish their purpose. To the members of our Church residing beyond the reach of the advantages of education which a city affords, such an institution would be highly important; and while on the one hand we would encourage the advancement of the institution now existing in the city, so on the other the Committee would regard it as desirable that another institution should be established in the interior, whenever sufficient means can be made available for that purpose.

C. E. GADSDEN, *Chairman.*

The Committee on the relief of aged and infirm Clergymen, reported as follows :

The Committee appointed at the last Convention, "to take into consideration the propriety, and best method of making provision for the relief of aged and infirm Clergymen, who have ministered in this Diocese," beg leave to report :

That the claims upon the sympathy of the Church, of Clergymen who have labored faithfully in her service, and have become disabled through sickness or old age, are evidently of a sacred nature. It affords ground of congratulation that these claims are now becoming the subject of attention and interest throughout the Church in this country, and that several Dioceses have acted in the premises with encouraging prospects of success, nor can we think that this Diocese will be less prompt and efficient.

The propriety of some provision being thus obvious, and being now generally admitted, but two questions remain: first, in what way adequate means of relief can be provided, and second, under what conditions, or subject to what limitations, such relief shall be applied.

1. Among various methods of providing funds for the purpose, the following have occurred to your Committee as best entitled to the favorable notice of the Convention.

The most abundant source of income for this important object will be found, it is presumed, in annual contributions to be made by all the congregations in the Diocese on some day previously notified—such contributions being particularly commended to the good-will of the people, both by this Convention, and by the Rectors and Ministers of the several Parishes—and the annual proceeds being placed at the disposal of the Bishop, and three Laymen elected by the Convention, who shall be a Board of Trustees, and one of whom shall be selected as Secretary and Treasurer of the Board.

Legacies and Donations will be gratefully received, but the Committee do not think it at present advisable to create any permanent fund. All amounts received in the current year over and above what may be necessary to meet the annuities determined upon, they would recommend to be temporarily invested in the Stocks of the General or State Government or of the City of Charleston. This investment in no wise to be considered permanent, but to be equally subject to the drafts and orders of the Board of Trustees as the annual subscriptions and receipts. The Committee recommend the particular investment as above, because for temporary investments the Stocks enumerated are the safest and best, being less liable to fluctuation in value, and always commanding a ready sale.

2. With regard to the limitations under which relief should be applied, your Committee are aware that much must be left to the discretion of the Trustees. It seems to them proper, however, that in commencing such an enterprise, this Convention should place on record its deep sense of the paramount claims which disabled Christian Ministers have on their former cures, and on their opulent relatives, if they have any—and that it should be in

some way declared, that the funds provided by this Diocese, instead of being intended to release or supersede such claims, are only designed to supply the lack on the part of Parishes and kindred of the necessary ability or liberality. It is also incumbent on the Convention to remember, that gratuitous aid and relief of every kind, however wise and benevolent its design may be, does still hold out, unless dispensed with caution as well as kindness, some temptation to improvidence. For these, and other reasons, which will readily occur to the Convention, it appears to your Committee of importance, that at the outset of this undertaking, when the contributions are likely to be large, and the number of applicants small, such limitations should be fixed as will not only guard against an unnecessary increase of applications, but as will also afford authority and precedent to future Trustees, who may find a rigid adherence to rules and restrictions indispensable.

In regard to these limitations, the Committee suggest,

a. That relief should be confined to those whose circumstances are actually straitened, and who have been actively engaged in parochial, or kindred spiritual labors during a large part of their ministerial lives.

b. It should not be so administered as to supersede on the part of a Parish the duty of making provision for the support of its pastor when too aged or infirm to continue his ministry, and should therefore be confined, in the case of Parish Clergymen, to cases in which the Parish has signified through the Bishop, its inability or indisposition to make such provisions, to an adequate extent.

c. It should not be extended to Clergymen who have near relatives in affluent circumstances, unless there be satisfactory evidence that such relatives are unwilling to discharge the duty of providing for those of their own household.

d. In deciding between conflicting claims, preference should be given, *ceteris paribus*, to those who have been longest employed within the Diocese in ministerial duty.

The Committee recommend the following resolutions :

1. *Resolved*, As the sense of this Convention, that aged and infirm Clergymen in straitened circumstances, have a sacred claim upon the sympathies and aid of the Church which they have served, and that this claim is hereby earnestly recommended to the favorable attention of the Churches in this Diocese.
2. *Resolved*, That a collection be made annually in every congregation in this Diocese, to be applied in relief of Clergymen disabled by age or disease, and that said collections be made on the annual Thanksgiving day, or the Sunday next before or next following.
3. *Resolved*, That three Lay-Trustees be appointed annually by this Convention, who, with the Bishop, shall constitute a Board to be called "the Trustees of the Fund for Aged or Infirm Clergymen," and whose duty it shall be to receive applications for relief, and to apply it on the principles, and subject to the limitations indicated in the Report of the Special Committee made this day, and subject also to such further rules and regulations as said Trustees, with the approbation of this Convention, shall from time to time adopt.
4. *Resolved*, That this Convention recommend this charity to the benevolent as a proper object for donations and legacies.
5. *Resolved*, That the "Trustees of the Fund for Aged and Infirm Clergymen," do elect one of their number Treasurer and Secretary of the Board.
6. *Resolved*, That all contributions or donations to this object, be transmitted to the Treasurer of the Board of Trustees, and that funds not wanted for current use, be invested by the Treasurer in the names of all the members of the Board in Stocks of the General, or State Government, or of the City of Charleston.

All of which is respectfully submitted.

EDWARD R. LAURENS,
GEORGE W. EGLESTON,
PAUL TRAPIER,
JAS. H. LADSON,
CRANMORE WALLACE.

The second resolution was amended, by inserting after the word "*Resolved*," "*That it be recommended*." The resolutions were then passed, and the report adopted.

The Bishop was requested to appoint the Board of Trustees at his leisure.

The Conventional School Committee again reported as follows:

To the Diocesan Convention of South-Carolina:—

The Conventional School Committee, in giving an account of the first year of their stewardship, would respectfully state that on the adjournment of the last Convention, they found themselves in charge of a School of 17 boys, under a Principal, who though a stranger, and but recently in office, had won encouragingly on the confidence of his fellow Christians in this city.

We now number 30 pupils, 5 having been removed, (for private reasons, not affecting the School,) and 18 admitted during the year. These vary in age from 6 to 17, but most of them are under 12: this latter being the limit, beyond which it is thought in general not advisable that any should be received—of these, 14 are instructed in the primary branches of an English Education; 12 in Latin, and 4 in Greek also and Algebra. They all can repeat correctly the whole of the Church Catechism, and the Nicene Creed, and have been taught the “Gospels” for the Sundays throughout the year, by the City Clergy, who have also explained to them every week a portion of the order for daily Morning and Evening Prayer.

Your Committee have visited the School from time to time in rotation, two of them in each month; inspecting it minutely, and have held collectively two examinations, in the presence also of parents and friends, who have declared themselves more than satisfied with the proficiency of the children. So that our effort, we may safely assert, has met thus far with abundant success. It has equalled fully every reasonable expectation. The boys are well grounded in Arithmetic, Geography, English and Latin Grammar, and History. The books in use combine remarkably simplicity with thoroughness. The training of the heart, so far from having impaired or hindered the discipline or furnishing of the mind, has excited to cheerfulness, and diligence, and accuracy.

The general behavior, in the School and out of it, is known to be changed in most instances, decidedly for the better. And the hope is humbly cherished, that some at least of these children, are inclined to lead the rest of their lives according to the beginning of their baptismal consecration.

Therefore, with such results and hopes, cheered too by the persuasion that the members of the Churches, throughout our Diocese, are awaking to the benefit, and becoming convinced of the practicableness of thus combining secular with Christian teaching, your Committee have not hesitated to enter upon the second year of their engagement with the worthy Principal, and to guarantee to him, on the faith of this Convention, the amount of salary pledged at your last session, viz. \$600. At that time, our Treasurer reported a deficiency of at least \$336, to be provided during the year then current. He has received in all \$1,425 21 cents,* and paid away \$1,325 96, leaving with us \$99 25 in hand.

The amount pledged by the Convention, your Committee take it for granted, proper measures will now be taken to raise; and they have the satisfaction of being able to express their belief, that after the present year the School will, under the Divine blessing, be enabled to support itself.

The effort of the Convention, to establish a Male School for the Diocese, based upon the principle of making religious instruction a primary object, having thus far succeeded, your Committee are encouraged to turn their attention, to another of the duties of the Church, which they regard of paramount importance.

Throughout the whole of our State, there is no want, more urgently felt at this time, than of seminaries for the thorough and complete education of the *female* part of our community. Colleges and Schools, have been liberally endowed by the public authorities, which offer freely the advantages of secular education to boys; while not a single effort has been addressed towards affording the same advantages to girls. Their religious and mental culture has been left entirely to the institutions, which private enterprise and talent have been enabled to rear.

It must be obvious however to all, that there is no sound reason, why the same efforts should not be made in behalf of our daughters, which are made for the sake of our sons. And when-

* During the past year from the following Churches, viz.

From St. John's, Berkley,	-	-	-	\$120 00
" Christ Ckurch, Wilton,	-	-	-	30 00
" St. John's, Colleton,	-	-	-	115 50
" St. Philip's, Charleston,	-	-	-	271 55
" St. Michael's, "	-	-	-	190 00
" St. Paul's,	"	-	-	60 00
				\$787 05

We consider that the religious impressions of sons are, under God, mainly attributable to the influence of their mothers, the subject of the Christian education of females acquires a superior importance, even to that of the males. In every family the Christian mother is, as it were, the chosen instrument of God, to instil the first lessons of early piety; and the Church is answerable to its Great Head, that this instrument should be prepared under its fostering care, and directed to the best advantage.

Your Committee feel persuaded, that if the Church will undertake, earnestly and zealously, the discharge of this great duty, the blessing of God will at once crown their efforts. The position which our Church occupies in our State, gives it peculiar advantages. We have talent, wealth, and station. Our Clergy possess the confidence of the country. The Lay members of our Communion are many of them blessed with abundance and prosperity, and residing as many of them do, in situations where they are compelled to change their residence twice a year, they would hail with pleasure, the establishment of Schools, where their daughters could be ensured a finish to their education, in some permanent establishment in their own State, whose character and efficiency, would be placed upon the solid basis of religion.

Your Committee refrain from urging upon the Convention the many considerations which might be pressed on this subject, but which will readily occur to all. And they earnestly recommend that immediate steps be taken to secure this great blessing to our community. They think that if an united, prayerful, and zealous effort be made, a sufficient endowment may be procured, and a female institution be established at once. The institution to be attempted should raise the standard of education in every respect, and should afford opportunity for cultivating the female intellect and talent, to the highest degree of development. They should be taught all those branches of English education and Science, which would fit them for companions of educated men; while due attention should be paid to the unfolding of those accomplishments, which are the becoming ornament of a well bred lady.

The Committee therefore recommend the adoption of the following resolutions:

1. *Resolved*, That the religious education of the daughters of the Church, is a duty of paramount importance, which it is incumbent upon every Christian to encourage and promote.
2. *Resolved*, That this Convention deem it desirable to establish in this Diocese an institution for the education of females, in which Christian instruction shall be united with all those branches of scientific knowledge, which are necessary and appropriate to a complete and thorough female education.
3. *Resolved*, That the Committee in charge of the male School, be requested forthwith to take such measures, as they may deem advisable, for the establishment of such an institution; and that they be authorized, in the name of the Convention, to send out such agents as they may select, to develope and promote the objects to be accomplished.
4. *Resolved*, That in view of the superior advantages, which a city affords in the education of females, the institution be located in the city of Charleston.

C. E. GADSDEN, *Chairman.*

The third resolution was amended by adding the words, "*These agents to be sent into Parishes, whose Rectors shall have previously consented to the measure.*

On motion of the Rev. Mr. Dupont, it was further amended by adding after the last amendment the words "*It being understood that the Convention are not pledged to meet their expenses.*"

The report was amended and adopted, and the resolutions passed.

After prayers by the Bishop, the Convention adjourned.

Friday, February 10th, 1843.

The Convention met according to adjournment. Morning Prayer was read by the Rev. F. P. Lee, and a Sermon preached by the Rev. J. B. Campbell.

The Chair was taken by the Right Reverend the Bishop; and on calling the roll, a quorum of both orders was found present.

The Minutes of yesterday were read and approved.

The Churches were called on for their arrears to the expenses of the Convention and the Bishop's Common Fund.

The Committee on the new Rule of Order in relation to the place of the Bishop's vote, reported as follows:—

Pending the discussion of which, the Bishop called the Rev. Dr. Hanckel to the Chair and retired.

The Committee to whom was referred the question of adopting a new Rule of Order, in reference to the place of the Bishop's vote, respectfully report that,

Being persuaded that the chief wish of all in this matter is to secure for the Episcopal Office its rightful pre-eminence of respect and influence, they have felt that the inquiry for them is simply whether or no the Rule proposed will best subserve this end. Hence, in distrust of individual judgment, especially on a subject so important, and yet so new to our legislation, the Committee have looked for guidance,

First, to the Scriptures. But in them the only instance that may be thought to afford a precedent, is at the meeting mentioned in Acts xv., where St. James, who, we know on the witness of the early Church, was Bishop of Jerusalem, presided and gave his "sentence" last.

Subsequently, in early times, the only deliberative bodies of which any accounts have reached us, were the Councils, general and provincial, composed principally of Bishops, among whom the presiding officer, or "Bishop of the first see," was no more than "primus inter pares." Of the order in which the Bishops voted, our information though scanty, is in favor of the presiding officer's giving his opinion *last*. So St. Cyprian, in the Council of Carthage, concerning the baptizing of heretics, first asked the sentence of each Bishop, and finally gave his own. And "many examples of this kind," adds a learned writer of our Church,* "might be adduced."

The Committee would of course have looked for precedents to our mother Church of England; but that her Convocations, when in action, were constituted in a way to render them of little use on the present question—for in them the Bishops and Clergy were wont from early times to meet in separate houses, after the model of the national parliament, in which latter body alone the Laity, sitting apart, passed their final judgments.

In fact, in our Diocesan Conventions, we of the American Church, wisely modifying our polity so as to conform in organization to our political condition, have introduced a mode of legislation unknown to antiquity, and to the Church of England. And must, consequently, reason mainly from analogy, and take lessons in many respects rather from our sister Dioceses, and from our civil institutions, than from what has been done elsewhere, under circumstances too unlike to be the source of any certain rule for us.

Accordingly, your Committee, on inquiry from the Secretaries of other Conventions, have learned that in seven of them, where this subject has

* Rev. S. F. Jarvis, D. D.

been acted on, the Bishop gives the casting vote, and in one he has a vote besides as a member of Convention; while in four he votes first. In two others there is no rule, no case having occurred of his voting at all. In one a qualified, and in another an absolute veto, is assigned him. From the remaining Dioceses, no reply has come to the queries in the circulars sent. But from inquiries made informally, it is understood that in most of them the practice is for the Bishop to vote either seldom or last.

In our civil legislation, the rule, we are told, is uniformly for the presiding officer to vote last; with this only distinction, that in Congress the Vice President, as President of the Senate, can give his casting vote only when there is an equal division; whereas in our State Legislatures, and in the House of Representatives at Washington, the Presidents and Speakers are required to vote on all questions, because they are the agents of a particular constituency.

On the whole, therefore, your Committee, inferring that a co-incidence so general, and yet so undesigned, affords a strong presumptive indication of there being some sufficient reason for the practice in question, have concluded in its favor. And especially, viewing the Bishop in his apostolic character, as the one who is to oversee the Clergy alike and the Laity, in order that he may interpose with parental influence rather to hinder, and to settle differences, than to take part in discussions, your Committee are of opinion that the dignity, and just influence of the Episcopal office, and consequently the privileges and due subordination of the Clergy and Laity, will be best secured by the suffrage of the Bishop being given only when rendered necessary by an equal division of the Clergy, and to prevent action when there is a bare majority of one of that order. With these views, your Committee recommend the following resolutions, viz.

That in the Constitution, Art. III., Sec. 2, the words "on all matters requiring the suffrages thereof" be stricken out; and that in their stead the following be inserted as Sec. 3 of same article, viz.

"The Bishop shall have a right to vote in every case of an equal division of the Clergy, and also when, in case of a majority of one in the vote of the said order, his vote would hinder action.

In the absence of the Bishop, the Assistant Bishop, (if there be one,) shall have a right to vote in the same mode in which the Bishop would have voted had he been present. But in case both are present, the vote of the Assistant Bishop shall be called for immediately after the votes of the other Clergy."

All which is respectfully submitted.

PAUL TRAPIER.
FREDERICK A. FORD.

The minority of the Committee presented the following counter report:—

The undersigned, a member of the Committee, to whom was referred the following resolution, viz.

Resolved, "That in calling for the votes by orders, the vote of the Bishop shall be called immediately after those of the Clergy;" finding

himself unable to concur in the views of the majority, would assign some of the reasons which have influenced him in coming to an opposite conclusion.

He has given to the subject his best attention; he has approached it with feelings of peculiar solicitude, not only from circumstances incidental to its nature, but from the relation he bears to the mover of the resolution. It is needless to allude to the position occupied by the Chairman of this Committee, to the weight which his opinions should carry to all matters likely to be discussed in this Convention, or to the personal respect and attachment which exist towards him on the part of the dissenting member; but it may be permitted the undersigned to say that it has caused him much pain to differ with his pastor and teacher in spiritual things. He cannot, however, hesitate to declare his unqualified opposition to the resolution referred to this Committee. He believes that we are fallen upon perilous times, and never more than at this period had the Church a right to expect from her sons caution and deliberation in all of their duties, and especially so where long established usage, and customs made venerable by time, are to be altered, or amended, or abolished. There is a spirit of revolution, imperceptibly possessing itself of public opinion, and a strong tendency to embrace what is new is among the errors of the age: popular feeling threatens to invade the Sanctuary itself, and an unwillingness to submit to Diocesan authority is manifest to the most casual observer. Admit that our forms, (like all that is human,) bear the stamp of imperfection; that every individual could suggest some improvement; that each could make additions to render the system more acceptable to himself: it is certain that, though each might be gratified in some particular part, each would lose something which he wished to retain.

The argument in favor of the resolution at the sitting of the last Convention where it was discussed, seemed to be based upon the apprehension, that the Diocesan might influence the junior members of this body by publishing his vote before theirs, and that in other deliberative assemblies, the presiding officer votes last.

Admit the force of these views; concede that the first is correct, though experience does not require us to do so; and having conceded it, we may ask with perfect tranquillity, to whom can the novice in sacred things, turn with more propriety for precept and example, than to him upon whose shoulders the Apostles have spread the mantle which they received from the Great Founder of our religion? Is it unbecoming the child to respect and honor the opinions of the parent? and even if there be no spiritual associations connected with this reverence, are the results of deep and honest research, of prayerful and conscientious reflection, nothing? Is a holy conviction of all the responsibilities that attach to that sacred seat, nothing? Is it degrading that we listen to one, whose life has rested upon the corner-stone of the Church? The undersigned has been taught from infancy to manhood a different doctrine, and in adopting the worship of his fathers, he has imbibed a different creed. If he could silently see the Diocesan stripped of this remnant of official influence, he would feel himself unmindful of the lessons he has learned, and unmindful of the great obligations due to those pious men who immediately preceded our present kind "father in God," In vain would he have

been taught that the head of our Church is entitled to reverence, and that the office he holds, though conferred by men, was created and sanctified by those who were the associates of our Saviour.

We are told that in other assemblies, the presiding officer votes last, and we are urged to adopt the same course here. Are the cases similar, that they should be made analogous? It often happens elsewhere that the presiding officer votes only when the house is equally divided, and has but the casting vote? Is there, however, no other difference? Was it without reason that the contrary rule was adopted in this Convention? Are political bodies, or literary and social clubs, paramount authority for those who meet together in the service of the Almighty? Politicians are expected to yield to the violence of party feelings; the freedom with which they indulge them, belongs to their vocation: the bitterness and asperity with which opponents are pursued, none pretend to conceal: The presiding officer is always an influential leader, and leaders of political parties while their influence lasts, possess something like despotic power over their fellows. Which of us has seen the same in this temple? Which of us has seen on the part of the Diocesan a disposition to exercise undue influence? What individual occupying that sacred chair, if he be not divested of ordinary wisdom and prudence, nay, of the ordinary sensibilities of nature, can wish to increase the responsibilities of his station, where personal rights are guarded with jealous watchfulness? Exercised too in a country whose institutions are based upon accountability.

But let us look into the facts. Do we not at each annual meeting of this Convention see the Diocesan standing with a minority? Do not the minutes of the last Convention confirm this statement? Does this furnish evidence of undue influence? Where he has urged particular measures, have we not seen the youngest of the Clergy, not only differ with him, but without hesitation express their opposition? Does this savour of Diocesan influence? The undersigned would respectfully submit that the present mode of voting has not been adopted by stealth and stratagem; that it has come down to us from those good and wise men who preceded us, with the full and perfect knowledge that it varied from the course pursued in other assemblies.

With these considerations presenting themselves, the undersigned is unwilling to change, because change infers the necessity of reform, and that necessity infers censure upon those who have gone before us. Since our separate existence as a Church, we have prospered, and are prospering; we have increased, and are increasing; our respectability has not diminished by being spread over a greater space, and our holy mother has been fostered and sustained by Him who alone is able to support and protect us. All of this is taking place under the rule as it now stands, and the undersigned is yet to learn the advantage of amending or abolishing it. He is at a loss to account for the sensitive apprehension about official authority, but he sees clearly that when we begin to alter, it is not easy to say where we shall stop; when we remove our ancient land-marks, it is not easy to say where is the line beyond which we shall not pass; and when we begin to assume that our ancestors were less wise, and less pious than ourselves, it may be, that all which they have left us shall be swept away by a wild

and ungovernable reform, not only useless, but destructive. In conclusion, the undersigned will submit, and recommend the adoption of the following resolution :—

Resolved, That in the opinion of this Convention, it is inexpedient to make any change in the manner heretofore observed, in taking the vote of the Diocesan.

All which is respectfully submitted by

BENJ. HUGER.

On motion that the resolutions reported by the majority of the Committee be adopted, the vote by orders was called for, and resulted, of the Clergy, Ayes ten (10,) Noes ten (10.) So the resolutions were lost.

The Rev. Messrs. Phillips and Shindler, were excused from attendance the remainder of the Session.

After prayers, the Convention adjourned to ten o'clock to-morrow.

Saturday, February 11th, 1843.

The Convention met according to adjournment. After Morning Prayer by the Rev. Stiles Mellichamp, and a Sermon by the Rev. A. L. Converse, the Convention was called to order by the Bishop.

The Minutes of yesterday were read and approved.

Thomas Gadsden, Esq. presented a Certificate of Delegation from St. James's Parish, Santee, and took his seat.

The Committee on the quotas of the Parishes to the Bishop's Common Fund, reported as follows :

The Committee to whom were referred all applications for reduction of contributions to the Bishop's Common Fund, respectfully report—

That only two such applications have been made; one by the Church of St. Helena, St. Helena Island; the other by the Church of St. Helena, Beaufort. The contribution for the Church of St. Helena, St. Helena Island, is at present by the standing resolution on that subject, fixed at \$20; that of the Church of St. Helena, Beaufort, by the same resolution, at \$50. After conference with the Rector of the former Chruch, and the Lay Delegate of the latter, your Committee recommend that the Church of St. Helena, St. Helena Island, do hereafter contribute annually to the said Fund ten dollars instead of twenty, and the Church of St. Helena, Beaufort, do hereafter contribute to the said Fund thirty-five dollars instead of fifty. These sums will probably be paid with punctuality, and will still leave the whole contributions to this Fund annually somewhat more than the sum appropriated annually to the Bishop.

All of which is respectfully reported.

EDWARD M'CREADY, *Chairman.*

The recommendations of the Committee were adopted.

The Committee on the General Theological Seminary, reported as follows :

To the Diocesan Convention of South-Carolina:—

The Committee on the General Theological Seminary respectfully report, that, in the absence of a resolution of the Convention, directing their attention to any special subjects connected with the institution, they have brought to their consideration such as it has heretofore been deemed important to present. Of the six Professorships, two are still without endowment. For the endowment of one, the Alumni are pledged, and however zealous in the cause, they are able to proceed but slowly. There are 66 students at present at the Seminary, only one of whom is from this Diocese.

Of its pecuniary concerns, the Finance Committee reported to the Board of Trustees at their meeting in June last, that "the securities remain the same as in the last year's report, except that there has been a payment of six hundred dollars, in part satisfaction of one of the debts secured by bond and mortgage, and a payment of one hundred dollars on account of the temporary loan. These two sums, together with another of one thousand dollars, borrowed for the use of the institution, have been expended in defraying the necessary repairs to the buildings authorized by the Trustees at the last annual meeting of the Board," and for other specified purposes. "During the year," they say "there has been no contribution properly applicable to the capital of the institution." They conclude with the statement that, "the expenses of the year, as far as they can be anticipated, are estimated" in the gross at \$9,072 13, "to meet which there are," from interest, rents, &c. \$7,085 63; "leaving a deficiency of \$1,986 50." We find contributions credited to three of our parishes to the amount, in the aggregate, of \$91 00. It is earnestly to be hoped that an institution so valuable to the Church, may be sustained by the liberality of the members of our household through the season of its struggles. We may reasonably anticipate a period to that season, when all its means shall become available. Until such time arrive, we trust that this school of the prophets will not be suffered to languish through the want of that love and charity which seize the opportunity to do good, especially to objects essentially connected with the household of faith.

Your Committee find that the attention of the Convention was called by the Committee on the Theological Seminary last year, to Article III. of the Constitution of the Seminary, "requiring that the Trustees shall be resident in the Dioceses from which they are appointed," under the impression that, according to its true sense, there was an actual vacancy in the case of the Rev. Allston Gibbes. The Board of Trustees at its meeting in June last, appointed a Committee on the following resolution—"That it be referred to a Committee to consider, and report to this Board, what constitutes *residence*, as required by the Third Article of the Constitution, and what shall constitute the evidence of a vacancy." In their report, which was laid on the table, the Committee proposed, in reference to the first subject referred to them, the adoption of the following resolution—"That in the opinion of this Board, the word *resident*, in Art. III. of the Constitution, includes both actual and Canonical residence." Your Committee would therefore again call your attention to

the subject, that measures may be taken, should they be deemed advisable, to rectify what would seem to be an irregularity.

The Seminary was, in its origin, an object of deep and affectionate interest to our Diocese, and we trust that our anxieties and prayers for its success and usefulness are still as earnest. The Committee therefore propose the adoption of the following resolution—"That the Convention commend the institution to the continued Christian solicitude of the Church, and to the earnest prayers of all, that this fountain of learning may be ever kept pure by the presence of the Holy Spirit, and that so, by the blessing of God upon those whom it sends forth, "the comfortable Gospel of Christ may be truly preached," "to the breaking down the kingdom of sin, Satan and death," and the gathering into one fold the whole of his dispersed sheep.

In behalf of the Committee,

P. TRAPIER KEITH.

The resolution reported was adopted.

On motion of Mr. M'Crady,

Resolved, That there is a vacancy in the Board of Trustees of the General Theological Seminary from this Diocese, occasioned by the continued residence of the Rev. Allston Gibbes out of this State.

The Committee on Finance reported as follows:—

The Committee on Finance appointed to examine the accounts of the Treasurer of the Convention Fund, raised in aid of the "Bishop's Permanent Fund," respectfully report—

That they have examined and found the same correct, and that the income arising from the said fund for the past year has been judiciously invested in State Stock. They recommend that the interests still due on the Bonds and Notes of the fund, be collected as soon as possible.

The accounts of the Treasurer of the Convention, also submitted to them, have been examined, found correct, and properly vouched.

The following resolution having been presented by the Treasurer of the Convention, viz.

"*Resolved*, That it be referred to the Committee on Finance, to consider and report on some means of meeting the expenses of the Convention, so as to avoid debt; the same was submitted to your Committee."

Upon proper consideration they have concluded, that, as there is now due about one hundred dollars for printing, the only means of paying the same, without an additional contribution to the present Convention contribution, is to collect from the (10) ten Churches who are now in arrear, five dollars each, making fifty dollars (\$50); and the remaining fifty dollars should be raised from the sale of two Planters' and Mechanics' Bank Shares.

To this latter proposal your Committee would with great reluctance have assented, but they find that in the year 1833, one share was sold by order of the Convention, they possessing at that time four shares, leaving the present balance of three shares, two of which are now further

recommended to be sold, in order to assist in paying the debt, now due by the Convention.

Your Committee can see no reason why the sale as above should not be made, inasmuch as the funds then so invested, were no doubt designed to meet any contingencies such as the present.

All which is respectfully submitted by

JOSEPH W. FABER, *Committee.*

The recommendation of the Committee was adopted.

Report of the Secretary, in relation to the Religious Instruction of Colored Persons.

Acting under authority of a resolution passed at the last Convention, the undersigned sent to the Parochial Clergy and several other persons, known to be deeply interested in the religious instruction of our slave population, a Circular, of which the following is a copy :—

(CIRCULAR.)

In conformity with a resolution passed by the Convention of the Church in this Diocese, which you will find on page 31, Journal of 1842, I beg leave to address to you the following communication. The resolution is in these words :

Resolved, That the Secretary of the Convention be authorized to issue Circulars to the Parochial Clergy, Missionaries, and others, respectfully requesting information as to the mode pursued by them in the religious instruction of the colored population, and that he report to the next Convention."

It is to be clearly understood, that the object of this inquiry is not, in any way, directly or indirectly, to interfere with your plans or those of any one else, but to draw forth and embody such a mass of information, as may be highly interesting, instructive and useful to all, who are engaged in the difficult and self-denying work of evangelizing the negroes on our plantations. Your attention is, therefore, respectfully invited to the following heads of remark, on which you are requested to be as full and minute in your answer, as opportunity may allow :

I. *The mode of holding Divine Service when intended specially for Negroes.*

1. Whether the full Church service is used ; and in this case, how the responses are obtained, or

2. What parts of it, or whether

3. Any other prayers or hymns are employed.

4. The hour of the day found most convenient.

II. *In Preaching.*

1. What subjects are most dwelt upon, and are thought most necessary or effective.

2. As to the manner.

(1.) Written Sermons.

(2.) Extempore “

(3.) Printed “ or Tracts.

(4.) Informal Addresses.

III. As to Exposition of Scripture.

1. What parts are selected.

- (1.) The Gospels, Epistles, or Lessons in the Ecclesiastical year.
- (2.) Any books of Scripture in course.
- (3.) Special selections.

IV. Catechisms for Adults.

1. Whether the Church Catechism is used, or
2. That issued under authority of our Convention, or
3. Any others, printed or MS.
4. Any thing peculiar in the *mode* of catechizing.

V. As to Catechizing Children.

1. The books used, printed or MS.
2. The hymns used.
3. Any other method.

VI. The manner of ascertaining the Qualifications for Adult Baptism and Church Communion.

VII. The mode of keeping up a Supervision over the moral conduct of the Negroes, and preserving Church discipline.

VIII. Whether Catechist or Lay-Assistants, white or colored, are employed;—their qualifications, and compensation, if any.

IX. General Remarks.

An early answer will oblige yours, very respectfully, in the Church of Christ,

CRANMORE WALLACE.

St. John's Berkley, June 10th, 1842.

To this Circular, it is to be regretted, that the answers have not been more in number, and more full and circumstantial in details. The reasons also of the mode of proceeding, adopted in any given instance, might have been advantageously dwelt upon more at large. As several of the answers, however, are of considerable length, and their whole number such, as to occupy too much of the time of the Convention in reading them one by one, I will proceed to offer an abstract, which, avoiding repetitions, will contain, as far as I can judge, every thing material in all the letters received. In this I shall also incorporate additions to the information contained in the written answers, and explanations sought and received by me *viva voce*. The order of the Circular will be observed, as most convenient.

I. In answer to the first query, respecting the mode of holding Divine Service when intended specially for the benefit of negroes, it appears, that the Church Service is used, at least in part, by all. Several read the *full Service*, as contained in the Prayer Book, the responses being made in some instances by white persons present, in others by the negroes themselves, a few of whom can read, and are furnished with books.

Where there are none, who can read sufficiently well, the minister, in several cases, directs the congregation how to respond, by the for-

mula "then the minister says," and "then the people say." The parts intended for the minister are read by him alone. The responses are read first by him, clause by clause, and repeated by the people after him. Though this process might seem to a white congregation clumsy and tiresome, it has never been known to weary or displease the negroes on plantations. Parts of the service are soon learned, so as to obviate the necessity of the minister's saying the words before them. It has been found that the chaunts are easily committed to memory, and in a neighboring Diocese, and in some instances in this Diocese, the *sixth selection* of Psalms has also been so well committed, as to procure responses, in all respects, (excepting imperfections of pronunciation,) as perfect, as in our white congregations. Instances, however, are mentioned, where, having been previously taught by persons not of the Church, they have refused to respond at all.

Other clergymen have not been able to procure responses in the Psalms for the day, and have omitted them. The successful use of the sixth selection, as being the shortest, and the method of repetition above indicated, may perhaps lead them to employ the whole service without curtailment.

Others have thought it expedient or necessary, that the service contained in the Prayer Book should be somewhat shortened. The portions used by them have been various; some employing the service usually designated as the *third*, and used whenever evening prayer has already been said on the same day, with the same congregation; and others only omitting certain prayers, the psalms and one of the lessons. One only, and that a layman, has expressed an opinion that the service ought to be greatly shortened. No other prayers are reported to be used, except in the instance of two or three clergymen, one of whom scrupulously uses the whole service, excepting the Psalms for the day, and the other a great part of it, but who close the exercises, after the sermon or catechizing, with an extemporaneous prayer. The reason given is that the congregation had been accustomed to such prayers, were greatly prejudiced in their favor, and would not without previous instruction understand our services.

In the midst, therefore, of some diversity, there appears to be a considerable degree of uniformity in the mode of conducting Divine Service, when intended for the benefit of slaves, viz. the use of the full service appointed by the Church for all occasions of public worship, or the largest portion of it. Many of the prayers have been assiduously taught orally to those who cannot read, accompanied by simple explanations, and are used in their own families, or in private. In one letter, it was suggested, that the morning and evening prayers for a family, contained in our Liturgy should be taught to all. The hymns are given out to be sung by two lines at a time.

The hour of the day selected for assembling the negroes has varied with circumstances. In one Parish, the clergyman visits two plantations, on alternate Sundays, before the service in the Church. In the same Parish and others, service is held for the benefit of the negroes, either in the Church, or on plantations, on Sunday afternoon. Two or more clergymen go through the severe duty of riding several miles, of holding morning service and preaching in the Church, of catechizing the negroes

for an hour after it, and of holding the evening service, and preaching at 3 or 4 o'clock on one plantation, and again at night on another. In some places, it is held *during the day* on other days than Sunday; but more generally it is by candle-light, or at sunset after the labors of the day are over.

Where the colored congregation have been within reach of the Church, the time chosen has been immediately after Divine Service, upon the retirement of the white congregation. In such cases it has not been generally thought desirable to use the Liturgy any farther, than to close with suitable Collects. The colored congregation has already had opportunity of joining in the beautiful and solemn services of the Church, and the meeting then held is considered rather in the light of a Sunday School, than of the public worship of God. In all cases, it has been found advisable to sing three or more times, as these people are peculiarly susceptible to the influence of music. The psalms and hymns, it is believed, being associated with the music, and often sung by them, have more influence over their minds than prayers, lessons or sermons. The inquiry may here be respectfully submitted, whether in case the minister himself is able, or can obtain any suitable person, who is able to lead in this delightful exercise, *chanting* might not also be introduced with great benefit.

It is understood, that, with few exceptions, all the services held by clergymen of the Church on plantations, are for half the year only, the climate rendering it too hazardous to officiate at night during the summer on plantations. They are generally also held once a fortnight only, (sometimes at periods of three or four weeks,) unless, where as in one or two instances, a lay-catechist alternates with the minister, or where the Master, or some one of his family takes this labor upon himself.

II. In preaching, the same great subjects seem to have been inculcated, which are insisted on in white congregations, viz. our fall in Adam, and our redemption in Christ—the sinfulness and lost state of man, and the glorious privileges to which the Gospel admits him; the necessity of repentance, faith, and holy obedience. To these subjects are added, as occasion may allow, the peculiar duties arising out of the condition of servants in relation to their owners, fellow-servants and families. One clergyman remarks, that the threatenings of the Divine law, the stern trial of the judgment day, and the terrible awards of eternity seem to have more effect upon their minds, than exhibitions of the mercy of God, and the surpassing love of Christ. Another, (but one only,) mentions his dwelling upon “the eternal election by God, of particular persons to faith, holiness, and glory; and the final perseverance of all, who have been true believers.” The daily service is frequently explained. The nature of the sacraments is often dwelt upon, their binding nature and great importance and benefits inculcated, and the hearers warned against superstitious notions of their efficacy. Some preachers have been, as one of them happily expresses it, “guided chiefly by the wise and wholesome discretion of the Church, bringing to the notice of the people, the important doctrines of the Gospel, as they occur in her services from Advent to Trinity Sunday, and dwelling more, during the remainder of the ecclesiastical year, on the practical duties and obligations to holiness of heart and life, as exemplified and enforced in the lives and

instructions of the servants of God, and of our blessed Lord Himself." The Ten Cominandments are also often explained and enforced, especially the 3d, 6th, 7th, 8th, 9th, and 10th. In some instances, the Gospel for the day has, with good effect, been made the foundation of the discourse. Some have, when the negroes were taught in Church after service, preached again to them from the same text, as before to the whites, using the same outline of argument, but employing plainer language and illustrations.

One only appears to have habitually used written sermons, when addressed to this class of hearers. His reasons are, that "thus plainness and simplicity can be better attained, and a rambling style avoided." These reasons, without doubt, have weight; yet most clergymen have thought, that what was thus gained, was lost in animation and force. One or more has habitually prepared very full sketches of the discourses to be delivered, but want of leisure has prevented others from doing even this; and almost all have preached extemporaneously.

Printed sermons or tracts appear to have been very little used except by laymen. For their use, the wish has been expressed that we had a series of discourses so simplified in style, argument and illustration, as to be level to the capacity of the majority of the negroes. As the number of lay-catechists is increased, no doubt this want will be more widely felt.

In preaching, it is found necessary to guide ones-self very much by the degree of attention manifested, to watch the countenances and gestures of the audience, to vary the length of the sermon, and the illustrations used by the apparent effect, and never to continue the discourse to the weariness of the hearers. It is found desirable sometimes to break the continuity of the discourse by asking questions, or by singing a hymn, in order to prevent drowsiness, and to secure continued attention. It is remembered that a faithful and successful missionary to our slave population, now gone to his reward, was not accustomed to allow his hearers to sit at all during the sermon. Others might think this too severe, but all will allow that a standing posture is more favorable to lively attention, and that it is impossible for this class of people to sit long without drowsiness.

III. In the exposition of Scripture, the historical portions, and the parables and discourses of our Lord have been generally selected. One has lectured on the Gospel of St. Matthew in course; another on the most important events recorded in the Pentateuch; and others, when the service was held on Sunday, on the Gospel for the day.

IV. In the catechizing of adults there has been considerable variety. Several have catechized only upon the services of the Church and the sermons preached. Others upon the Creed and the Ten Commandments. Others have used the Church Catechism, or that set forth by our Convention, or that proposed by the Bishop of North-Carolina. Some have reported their preference for Jones's Catechism. There has been thought to be, in some places, an impropriety in the use of the Church Catechism, as many of the catechumens are unbaptized, and in some instances they belong to the Methodist or Baptist societies.

The mode of catechizing appears to be by causing the catechumens to repeat simultaneously the answers after the minister or catechist; to

go over a lesson many times till it appears to be thoroughly learned, and occasionally to test their proficiency, by calling on an individual by name for the answer. The plainest and simplest Catechism will need familiar explanation and illustration in particular parts.

V. As to the books used for catechizing children, there has also hitherto been considerable variety. Hitherto Dr. Capers's Catechism, has been extensively used. In some instances a manuscript Catechism prepared for the purpose has been used. Among these, the only one which has been seen by the writer of this report, was compiled by a lady, and has been used with great benefit for some years in St. Paul's Church, Radcliffeborough. If the author could be persuaded to give it to the world, it would, no doubt, from an important addition to our instruments of usefulness.

Whatever formula, however, printed or manuscript, may be made the ground work of catechetical instruction for colored children, it is found necessary to vary it in practice, according to the capacities and intelligence of the children. Even the very simple Catechism of Bishop Ives must often be explained or simplified.

The hymns used with children, have been often Watts's hymns and songs for infant minds, sometimes the collection published among our Sunday School books, and sometimes others collected from various sources, and altered and adapted to this purpose.

It has been found well to teach hymns alternately with the Catechism, and to pass from one to the other, whenever the attention seems to flag. In some instances, the morning and evening devotions for a child, published among the works issued by our Sunday School Union have been taught; in others, the general Confession contained in the Prayer Book, and in all, the Lord's Prayer.

VI. As to the manner of ascertaining the qualifications for adult Baptism and Communion, there appears to have been felt much difficulty and perplexity. In minds so untutored and ignorant, to ascertain how far the heart has been influenced by Divine grace, is certainly not easy. Besides, there is a duplicity in the African character, against which it is necessary to be always on one's guard. Private and serious conversation and prayer have been resorted to. A probation is required, of periods varying from one to six months or a year. Inquiries are made of the master, overseer and others, as to moral character. But most reliance is placed on the character given to the candidate by two or more of his fellow servants, who are themselves, if such can be had, communicants of the Church, and who become his chosen witnesses. If I may speak of my own practice, I always add to the inquiries and preparations above mentioned, both before and after baptism, as solemn a charge as I know how to frame, on the duties, obligations and responsibilities of those who thus dedicate themselves to God in His Church, and a stringent warning against hypocrisy. After all, we are not to be surprised, if some are found to be unworthy, for this is an evil, unhappily not confined to persons of color.

VII. In keeping up a supervision over the moral conduct of the negroes, and preserving Church discipline, considerable difficulty has also been experienced. The minister is necessarily, in most instances, personally unacquainted with the daily walk and conversation of this

class of the communicants in his Parish. He has access to them, for the most part, only when he meets them in a body for religious instruction. He must necessarily, therefore, rely chiefly on the reports of others. In the case of those baptized in adult age, he will naturally expect a watchful care to be exercised over them by their "chosen witnesses." But it has also been found necessary to appoint one or more to have the supervision of all on the plantation. More than one has been found desirable, in order to avoid partiality. Great care must, of course, be exercised in the appointment of these *leaders, overseers, or supervisors*, (or whatever else they may be called,) to find men of sobriety, judgment, faithfulness and piety. If they can read, they are found useful in preparing the children for being catechized by the minister. In some cases, with the consent of the owner, they have been allowed to hold prayer meetings, in which they are strictly forbidden to exhort, or to use any other prayers, than those contained in the Prayer Book. The allowance of these meetings, has, in some places, been necessary, in order to avoid the dangerous practice of allowing negroes to preach. If they have not some indulgence of this kind, in the absence of the minister, they will wander away to hear the wild harangues and antinomian and disorganizing doctrines of preachers of their own color. Care is taken, that none but those appointed for that purpose, shall lead the devotions of the people, and discipline is exercised on the too forward and disobedient.

VIII. In the Churches of this city, Sunday Schools are kept up for the instruction of colored persons, both adults and children, and much valuable assistance is thus rendered to the ministers. In our country Churches, this is often impracticable. But in one Parish at least, a catechist, sanctioned by the Bishop, has been employed, under the direction of the Rector, and paid a salary by the Vestry. In another a young gentleman, preparing for the ministry, employs a part of his time on Sundays in holding Divine service and catechizing. In other instances, the owner, or some member of his family holds a service weekly in winter for the benefit of his own servants and others. While our clergy remain so few in number, and our Parishes so extensive, the great importance of enjoying the help of suitable catechists and other lay-assistants, must be obvious to all. In the West Indies, they have for many years been systematically employed, always under sanction of the Bishop, and direction of the Rector, and with the greatest and most evident benefit.

IX. Under this head, one of the city clergy remarks, "I am painfully sensible of the need of a much more thorough pastoral supervision of this class of our people in the city, even of those who attend with more or less of regularity at our Churches, for I fear that much of our preaching is in a tongue "not understood" by them---while of their private habits, we can know but little, especially as it is difficult to visit them, except in cases of sickness or other adversity. There should be special services for them, explaining simply the Scriptures and the Prayer Book, and for their discipline we should have a regular system of inspection through persons of their own condition in life. I am troubled also at the influence exerted over them, through schools, where they are taught by the Romanists, ostensibly in secular, but incidentally in Popish"

knowledge. The danger, I am persuaded, is much to be apprehended of their being fearfully misled; nor does there seem to be any remedy, unless in the establishment without delay of week-day schools, where they may be taught not only religion, but other things by persons of our Church. Hundreds of them, it is to be feared, belong to no Church, nor are connected with any of the sects around us. I have thought that they might be collected into a congregation by themselves, of course under the pastoral care of a clergyman, who should possess the entire confidence of our community."

Under this head, another gives reasons for the use of the *full* Church service in presence of negroes; because

"1. It contains better devotions and better teachings, than could be substituted in their place."

"2. It is recommended by the Church, or at least our branch of it."

"3. If it be too long with the addition of catechizing and a sermon, I would abridge the two latter, not the former."

"4. I always used Evening Prayer in *full*, and the colored people who attended, never whispered any desire of a shorter or another service."

Another remarks, "I am becoming more and more impressed with the sense of our duty as a Church, to provide for the spiritual wants of the slaves of our white members; and not to leave it, as heretofore, in the hands of other denominations. I feel the need of an auxiliary lay-catechist. With the help of one suited to the calling, much good might be done in a very extensive and almost uncultivated part of my Parish. To make the movement general, perhaps a pastoral letter from our Diocesan, prepared at the request of the Convention, might be the means of awaking our attention to the subject, which might be directed to good by the different Rectors in their respective fields."

With earnest desires for furthering the too much neglected cause of the religious instruction of the slaves in our Diocese, and with fervent prayers for its abundant success, the above report has been drawn up. Without the least desire to dictate to any one of my brethren, I have been too happy to have been made the humble instrument of drawing from many sources, and throwing into one focus a few rays of light, to illuminate a subject yet too little understood. If others receive any portion of the same benefit as myself, my labors will be rewarded, and my prayers answered.

All which is respectfully submitted by

C. WALLACE.

The following letter from the Bishop of North-Carolina, having been received too late to be incorporated with the above report, was read, and ordered, (the author consenting,) to be printed along with it. The introductory paragraph only is omitted.

"You ask—I, concerning the *mode* of holding service for the blacks.

On the plantations where we have regular service for young and old, we use the *Morning or Evening Service* as the case may be, deviating only in the selection of the lessons and using a selection of Psalms—the third in most cases, which the negroes *learn by heart*. In this way, after two or three weeks, we have full and animating responses—the confession being repeated in the *old way*, sentence by sentence. Of course the *Lord's Prayer* and the *Creed* are committed to memory, as also the responses in the Litany.

No *prayers* nor *hymns* are used but those of the *Prayer Book*.

The *morning* we prefer for their service, as they become exhausted, and *sleepy* in the evening, except in the case of some interesting exercise, such as Catechism and Bible Questions—which we find will keep up their attention even at *night*.

II. Enquiry as to mode of *Preaching*.

We have tried both *written* and *extempore* Sermons, and find, as a *general rule*, the *written* to succeed best. It enables the minister to *select his words*, and construct his *sentences* more in agreement with their comprehension. Besides it gives them a knowledge of *style*, which prepares them rightly to appreciate *Lay-reading*.

At which we use *plain Sermons*, such as *Hare's*, and find the negroes *interested* and *profited*.

Informal addresses at *daily* or *family prayers* in the week, *Catechism and Bible instruction*.

III. Enquiry *exposition of Scripture*.

I am fully convinced after a fair trial, that the best plan of exposition is that *founded upon association*, viz. beginning with the creation or history of man, relating it to them in a plain familiar manner, and connecting it with whatever it is immediately *associated* in the New Testament. For example, when you come to the creation of woman, and her union with the man, let this suggest the doctrine and duties of marriage as set forth in the Gospel. When you come to the history of the *fall*, let it suggest the *doctrine* of man's corruption as found in the Gospel. *So the first promise of the seed of the woman*, will suggest the history and doctrine of *atonement*, &c.

After the simple narration to them, we ask them *questions* founded upon it, giving at first the answers ourselves, and making them repeat them *altogether after us*. This exercise in a little time will enable them to answer of themselves. This is the method resorted to in the *public schools of Edinburg*, conducted by the celebrated Mr. Wood, which have proved so successful.

It is impossible to conceive the amount of saving knowledge which, by this means, has been imparted in a short time on one of our plantations. I fear you will hardly understand the plan without witnessing its operation. A visit to the Estate of Josiah Colbins, Esq. Lake Scuppernong, would well repay any Clergymen engaged in this kind of instruction.

IV. Next enquiry *Catechisms for Adults*.

Church Catechism with *Scripture proofs*—as a guide to the Clergyman, Bishop Beveridge on the *Catechism* is excellent—I prefer it to all other helps.

In *Catechism all answer together*. Decidedly the *best mode*.

V. As to *Catechizing Children*.

My own little *Catechism* is *first used*, and then, as recommended in it, the *Church Catechism*.

No Hymns but those in the *Prayer Book*. Those we find *all-sufficient*.

VI. The manner of ascertaining the qualifications for *Adult Baptism and Communion*.

When one is *serious* or asks for *baptism*, we put him or her into a class of *Catechumens*, and give them a *thorough training* in the *Catechism*, with *Scripture proofs* and illustrations. If at the end of this, the pious dispositions continue, we dispense baptism, confirmation, and admit to *Holy Communion*.

VII. In the oversight of the *Communicants* and *Catechumens*, the *Minister* is *constant and supreme*. In case of *lapse*, we suspend, and put them as nearly as may be, upon the *primitive discipline*—while their *restoration* to the *communion*, we desire to make a matter of great moment and solemnity. The form of re-admission is not fully settled. I think of recommending that of *Bishop Wilson of Sodor and Man*.

VIII. *Lay-Assistants, always white*. We prefer the *Master*, or some member of his *immediate family*. The qualifications must vary according to circumstances. Although the highest are always desirable, we find it impossible to form a general rule even.

My answer, I know, is a very *hurried* one; but it has for its foundation *generally, well-tried cases*.

In regard to the course of biblical instruction I recommend, I had hoped before this, to have provided some helps. I have in contemplation, should God spare my life, to prepare a series of books; made up of plain lectures on the plan suggested, with questions and answers. This I have thought preferable to an enlargement of my *Catechism*.

It makes my heart truly glad to perceive the very efficient efforts of your good Bishop and his Diocese in this behalf. May these efforts be attended by the energies of God's Spirit, that multitudes of this too much neglected race may be truly born unto Christ, and found in Him at the great day.

Most affectionately, your friend and brother in the Church,

L. SILLIMAN IVES.

The following gentlemen were appointed by the Bishop the Trustees of the fund for infirm and decayed Clergymen, viz. Messrs. N. R. Midleton, Geo. W. Egleston, and Jas. R. Pringle.

The following Clergymen were appointed by the Bishop preachers for other days than the first of the next Convention, viz. the Rev. Messrs. Delavaux, Dupont, and C. P. Elliott.

The Rev. A. L. Converse offered the following resolutions, which were laid on the table.

Resolved, As the sense of this Convention, that the Gospel of Christ and the doctrines and rubrics of the Episcopal Church, recognize the *right* of her *members* to bring their children to holy Church for holy baptism, and the *right* and *privilege* of such children, thus to be "received into the congregation of Christ's flock," even though those who bring them should not be *communicants*.

Resolved, That it is the *imperative duty* of the Clergy to administer the rite of baptism to the children of those her members, who conform to her rubrics on this subject.

On motion of the Rev. C. P. Elliott,

Resolved, That when this Convention adjourn, it adjourn to meet on the *Saturday* following the second *Wednesday* in February, 1844.

Resolved, That the resolution of Mr. Laurens, in relation to the observance of the Sabbath passed last year, be entered among the *standing* resolutions.

On motion of the Rev. P. Trapier,

Resolved, That in consequence of the action of this Convention in regard to a Female Diocesan School, and to prepare for the visits of the agent, whom it is proposed to appoint, the parochial Clergy be requested to preach at any early day, if so disposed, a sermon in behalf of female education on the principles of the Church.

On motion of the same,

Resolved, That the Bishop be requested at his leisure to suggest to the Clergy some uniform mode of computing the number of families within their respective cures.

On motion of Rev. P. T. Keith,

Resolved, That the usual compensation of three dollars per day, be made to the Sexton of St. Michael's Church, for his attendance on the Convention during its Session.

Resolved, That the thanks of this Convention be presented to the Organist of St. Michael's Church for her services during its Session.

On motion of the Rev. J. S. Hanckel,

Resolved, That a Committee of five, to consist of three Clergymen and two Laymen, be appointed to devise a plan for constituting, and to define the duties of a Diocesan Board of Missions, and to report to the next Convention.

The Committee appointed were—

The Rev. C. Hanckel, D. D.,	C. G. Memminger, Esq.,
" P. Trapier,	N. R. Middleton, Esq.
" J. R. Walker,	

On motion of the Rev. T. C. Dupont,

Resolved, That in the *first proviso*, of the *second Section*, of the *third Article* of the Constitution, the words "*his station*" be stricken out, and the words "*the ministry, either as a minister of some established congregation, or as a missionary*" be inserted in their stead.

The Rev. C. P. Elliott offered the following resolution, which was laid on the table.

Resolved, As the sense of this Convention, that no person ought to be received as a sponsor in baptism, but one who is a regular communicant of the Church.

On motion,

Resolved, That six hundred copies of the Journals be printed, and that the Constitution, Canons, Rules of Order, and Standing Resolutions be appended thereto.

The minutes of this day were read and approved.

After prayers and the Episcopal Benediction, the Convention adjourned.

C. E. GADSDEN, *Ex-officio, President.*

CRANMORE WALLACE, *Secretary.*

PAROCHIAL, MISSIONARY, AND OTHER REPORTS.

St. Peter's Church, Charleston.

The Rev. William H. Barnwell, Rector.

Baptisms—4 colored adults; 10 white children; 3 colored children; total, 17. Marriages, 6 white; 3 colored; total, 9. Burials, 7 white; 1 colored; total, 8. Communicants, 186 white; 23 colored; total, 209. Non-communicants, about 180 white; about 90 colored; total, 270. Children under fourteen, about 190 white; about 70 colored, total, 260. Families, 141 white; about 50 colored; total, 191. Families belonging also to other Congregations, 14 white. Children catechised nine days, about 60 white; about 50 colored; total, 110. Confirmed by the Bishop, 1 colored. Sunday School Teachers, 30 white. Scholars, 106 white. about 200 colored; total, 306. Public worship, St. Peter's Church, 52 Sundays; 36 other days; total, 187. Lecture Room, 1 Sunday evening; 60 other days; total, 61. Whole number of times in all, 248.

Church at Claremont.

The Rev. A. L. Converse, Rector.

Baptisms—6 white children. Burials, 2 white. Communicants, 29 white; 58 colored; total, 87. Non-communicants, 60 white. Children under fourteen, 36 white. Families, 30 white. Children catechised thirteen days, 15 white. Public worship, Claremont Church, 48 Sundays; 3 other days. Grace Church, Camden, 1 Sunday. Whole number of times, 52.

REMARKS.—The occasional religious instruction of the colored people has been continued after public worship with them, and the services have been attended (it is hoped,) by the blessing of God, with spiritual improvement to some among this class of Christ's poor. A number of them have recently shown their estimation of the religious privileges they enjoy, by contributing their cheerful mite to Missions, \$7—which they beg their Bishop to use in any way he shall think best for their colored brethren.

The "Pastoral Letter" has been read to the congregation on one Lord's day, and a portion of it repeated on another, for the benefit of persons who were absent, on the Christian's duty therein enforced. The result has been, for the

General Theolgical Seminary,	\$30 00
Foreign Missions, - - -	20 00
Domestic Missions, - - -	114 50 besides the quota for the
Bishop's Common Fund, - -	20 00
And for Convention Expenses, -	5 00
	<hr/>
	\$189 50
	<hr/>

The Lord's Supper has been administered eight times—one white communicant has died, and four have been added to our number. Among the baptisms reported, one was that of an infant brought up from Clarendon to receive the holy rite. In regard to which fact, and the occasion of it, I deem it proper here to remark, that when any *members* of our Church bring their children to be baptized, I deem it my *imperative duty* to "receive them into the congregation of Christ's flock—to "suffer them" *thus* "to come unto Christ, and not forbid them," because those who brought them were not *communicants*, as well as members of the Episcopal Church. The rubric of the Church on this point reads thus—"There shall be, for every male child to be baptized, *when they can be had*, two God-fathers and one God-mother; and for every female, one God-father and two God-mothers; and *parents shall be admitted as sponsors*, if it be desired." Not a word—not a hint—can we perceive in this rubric, or *law* of the Church, about communicants; however anxious may be our desire, and earnest our prayer, that all her members (of a suitable age,) should obey the injunction of our blessed Lord, and "do this in remembrance of Him."

Report of the City Mission in connexion with St. Stephen's Chapel.

The Rev. Thos. C. Dupont, Missionary.

Baptisms—4 white adults; 5 colored; 8 white children; 13 colored; total, 30. Marriages, 4 white; 4 colored; total, 8. Burials, 19 white; 6 colored; total, 25. Communicants, 115 white; 24 colored; total, 139. Non-communicants, 213 white; 23 colored; total, 236. Children under fourteen, 213 white; 19 colored; total, 232. Families, 125 white; 12 colored; total, 137. Families belonging also to other Congregations, 1 white. Children catechised eleven days, the whole Sunday School together. Confirmed by the Bishop, 24 white; 9 colored; total, 33. Sunday School Teachers, 15 white. Scholars, average number in attendance, 138 white. Public worship, St. Stephen's Chapel, 52 Sundays; 41 other days; whole number of times, 191.

Grace Church, Sullivan's Island.

The Rev. Charles P. Elliott Rector.

Baptisms—1 white adult; 1 colored; children, 4 white; 1 colored; total, 7. Burials, 2 white. Communicants, from 30 to 35. Children catechised twenty-seven Sundays. Sunday School Teachers, 2 white. Scholars, 27 white. Public worship, Grace Church, 19 Sundays; 1 other day; whole number of times, 36.

REMARKS.—Divine Service was held on every Sunday, morning and afternoon, from Sunday 12th June to 16th October inclusive, excepting one morning and two afternoons, when unavoidable circumstances prevented me from officiating. The Church was well attended throughout the season, most of the pews being occupied; though public worship was held by other denominations of Christians at two other places on the Island, and at one place every Sunday morning and afternoon during the season. A special service was held for the colored people from 19th June to 18th Sept. after public worship on Sunday afternoons. From 18th September to the end of the season, the afternoon services were held at the Fort, chiefly with a view to the benefit of the Garrison. The Sacrament of the Lord's Supper was administered four times. The Church building has been newly shingled.

Those portions of the year 1842, when I was not employed in officiating on Sullivan's Island, (that is from 1st Jan. to 12th June, and from 16th October to the end of the year,) I was employed in "rendering occasional services" in different parts of the Diocese, which services it is made my duty by a Canon to report. The whole number of Sundays comprehended in that period of the year, when I was not occupied in my Parish, are 33. Of these, 3 I did not officiate; being the only Sundays in the year that I was not professionally engaged. I officiated 2 Sundays at Society Hill, 2 at Beaufort, 3 at Christ Church Parish, 1 at St. Andrew's Parish, 1 at Edisto Island, 1 at the Orphan Chapel in Charleston, and 20 at the different Episcopal Churches in Charleston. The whole number of "occasional services I performed" (including Sunday and weekly,) are 58, and these services are wholly gratuitous, being rendered without any temporal compensation. The whole number of times I officiated in 1842, are 94, that is 36 in my Parish, and 58 in other parts of the Diocese—and I trust and hope, that I have labored with a proper regard to the glory of Christ, with a deep and abiding sense of my own personal unworthiness, and utter insufficiency for the great work of the ministry, and with entire dependence upon him to make me the humble instrument of usefulness to his creatures.

Prince William's Parish.

The Rev. Stephen Elliott, Senr., Rector.

Baptisms—1 white adult; 9 colored adults; 1 white child; total, 11. Burials, 4 white. Communicants, 36 white; 49 colored; total, 85. Non-Communicants, 26 white. Children under fourteen, 57 white. Families, 25 white. Families belonging also to other Congregations, 3 white. Children Catechised through the summer. Confirmed by the Bishop, 36 colored. Sunday School Teachers, 6 white; 5 colored; total, 11. Scholars, 35 white; 35 colored; total, 70. Public worship, Sheldon Church, 25 Sundays. Sheldon Chapel, 25 Sundays; 22 other days; total, 72. Number of Sundays 50; other days 22; total, 97.

Report of the late Rector of Christ Church Parish.

The Rev. Andrew Fowler.

No baptisms; no marriages; no funerals. As the Society for Promoting Christian Knowledge in this State, saw fit to withdraw their aid

towards the support of a Minister in this Parish, on the first of June, 1841, and as the Parish could not raise but forty-one dollars towards the support of a Minister at the close of the winter season, which terminated on the first of June, 1842; I was compelled to relinquish my station, and retire to the city of Charleston; after having served my cure to the best of my ability, for the space of fifteen winters at the Mother Church, and seven entire summer seasons at the Chapel in the Village of Mount Pleasant, and six summer seasons more, I only officiated one half of each term; I mean, the summer seasons; for four of which, I received no compensation. I would not have remained so long in this Parish, had it not been from the persuasion that some of my good friends would accuse me, as they had often done, of being so unstable, that I could stay no where.

St. Bartholomew's Parish.

The Rev. J. H. Fowles, Rector.

Baptisms—1 white adult; 1 colored adult; 17 white children; 3 colored children; total, 22. Marriages, 3 white. Burials, 2 white. Communicants, 58 white; 12 colored; total, 70. Non-communicants, about 75 white; colored unknown. Children under fourteen, about 92 white; colored unknown. Families, about 50 white; colored unknown. Families belonging also to other Congregations, about 8 white. Confirmed by the Bishop, 8 white; 1 colored; total, 9. Sunday School Teachers, 12. Scholars, 55 white; 65 colored; total, 120. Public worship, Edmunsbury and Walterboro' Chapels, 2; number of Sundays in the first 20; in the other 23; total, 43; number of other days in both 15; whole number of services about 99.

REMARKS.—The sickness and consequent absence of the Rector, will account for there being no service on nine Sundays.

About thirty of the white Sunday scholars reported were gathered at the Poor House, in the vicinity of the village, from among the destitute and ignorant. These were also instructed to read and write, on two days in the week, by the self-denying exertions of a few persons.

The services of a lay-catechist among the numerous colored people in the Parish, have been procured; from whose labors there is every reason to hope for extensive good.

St. Philip's Parish, Charleston.

The Rt. Rev. C. E. Gadsden, D. D., Rector.

The Rev. J. Barnwell Campbell, Assistant Minister.

Baptisms—3 colored adults; 36 white children; 22 colored children; total, 61. Marriages, 12 white; 7 colored; total, 19. Burials, 30 white; 9 colored; total, 39. Communicants, 314 white; 145 colored; total, 459. Non-communicants, 308 whites; colored, not ascertained. Children under fourteen, 306 whites; colored, not ascertained. Families, 267 white; colored not ascertained. Families belonging also to other Congregations, not ascertained. Children catechised in public thirty-two days, 80 white; 30 colored; total, 110. Confirmed by the Bishop, 11 white; 11 colored; total, 22; 4 of these confirmed were communicants, 18 non-

communicants. Sunday School Teachers, 18 white; 22 colored; total, 40. Scholars, 103 white; 170 colored; total, 273. Public worship, St. Philip's, 52 Sundays; 112 other days; whole number of times, 216.

REMARKS.—*Week day Services.*—They were, as for very many years past, on all “the festivals and fasts of the Church” named in the Calendar, and on Fridays—and in addition, since June last, on Mondays—this addition being to complete the arrangement for daily morning prayer in Charleston.

Holy Communion.—It was administered on the five festivals, for which, in the communion office, “proper prefaces” are provided, also on the first Sunday of each month, in all 17 times.

Catechising “openly in the Church” by the Ministers.—It was, as heretofore, on the four Sundays and Fridays in Advent, on the six same days in Lent, and on the same six, in the summer. Twice a month, a class of grown persons has been catechised on portions of the Bible, the questions being written out for them to study.

Charity.—The amount of Communion Alms was \$834. The amounts from this flock, collectively and individually, will appear from the reports of *these* institutions, viz., those of the *Congregation*, the Sunday School, and the Gregory Society.

Those of the *Diocese*—the “Relief” Society, the “Advancement” Society, the “Female Missionary Society,” the “Bible, Prayer Book and Tract Society,” and the “Gospel Messenger.”

Those of the *General Convention*—the Theological Seminary, the Missionary Society, and the Sunday School Union. In each month, collections are made by application to individuals; and in the boxes at the doors for Diocesan, Domestic, and Foreign Missions, and the amount for the year thus obtained was 1,018.

Special collections were made, for the School of the Diocese \$141; for the Theological Seminary \$88; for the Domestic and Foreign Missionary Society debt \$484 20; for the Church at Lincolnton, N. C. \$85; and for Communion plate at Matagorda \$80.

The quota for the support of the “Episcopal office” has been paid.

St. Paul's Parish, Stono, and St. Paul's Church, Summerville.

The Rev. Philip Gadsden, Rector.

Baptisms—1 white adult. Marriages, 1 white. Burials, 4 white. Communicants, 12 white. Non-communicants, 24 white. Children under fourteen, 30 white. Families, 18 white. Children catechised, ten days, 9 white. Public worship, St. Paul's, Stono, 10 Sundays; St. Paul's, Summerville, 30 Sundays; number of other days 8; whole number of times in the two places, 48.

REMARKS.—During two months from 6th of Aug. to the 6th of Oct., the Rector was absent on account of his health, when the Church in Summerville was kindly visited, and supplied with services by his brethren from the city and country. While abroad, as his health improved, he preached for his brethren 10 times, read prayers once, and assisted twice at the Holy Communion. In our Summer Church Divine Service is held twice on Sunday, so that the whole number of times in which public worship has been performed through the year in the two Churches, will be something more than is set down in the above table.

Charleston, January 20th, 1843.

DEARLY BELOVED IN THE LORD AND REV. FATHER IN GOD :—

By the 8th Canon of the General Convention, held in 1841, it is required that a Clergyman not regularly settled in any Parish, and who has not performed any occasional services, shall report the causes and reasons which have prevented the same. The cause of my retirement from the duties of my ministry, I am sure is fully known to you. But according to the Canon, it is necessary that I should state it to you. In early life I had a tendency to pulmonic affection, arising it seems from inherent malformation. My father came from Germany to America for relief of this disease. My mother had an attack of it in early life, and eventually died from it. One brother visited Europe for relief in it. Three died from it. The ministry was my own choice, as I trust by the movement of God's Spirit. Shortly after my ordination, however, Dr. Dorsey warned me against public speaking. For several years I endeavored to discharge the duties of my profession. But the efforts always terminated in sickness, threatening the loss of life. In 1816, I had to close St. Michael's Church, and could scarcely raise my voice to speak in my chamber. In 1824, from an occasional service, I was prostrated and confined to the house for nearly three months. In 1831, from one Sunday's whole duty in the morning, I was desperately sick for several months. I was, therefore, constantly perplexed what course to pursue, not willing, having put my hand to the plough to look back, nor to abandon my family to their fate. To officiate could not result in much good, as death would in all probability have soon ensued; for one physician declared medical aid useless with a continued exercise of the public ministry; another, that there were more ways than one by which a man might kill himself. Every retirement after a lapse of time restored health. Every new effort produced illness. In 1838, my life appeared nearly spent; by medical advice, travelling was resorted to, and by the Divine blessing my health has been partially restored. In the summer of 1841, I was again very ill. Any attempts, therefore, in the way of public speaking, in all probability without much good to men, would have destroyed my life. Without preaching, I have been, I trust, in some degree useful to many; and in various ways I hope, I may have done some service to the Church in this Diocese. As a Vestryman and Treasurer, I still serve the Church on John's Island. As a representative of that Church, I have for many years attended the State Convention. I have long been, and still am a member of the Standing Committee. I will still strive through Christ strengthening me to be useful to the Church, and to serve God in all good conscience.

With great regard and esteem,

I remain, affectionately, yours,

PAUL T. GERVAIS.

To the Right Reverend Christopher E. Gadsden, D. D., Bishop of the Protestant Episcopal Church in South-Carolina :—

I recognize in the VIIth Canon of 1835, of the General Convention, my duty to report to you any occasional services I may have performed

as a Minister of the Church, and if I have performed none such, the causes which have prevented the same. I therefore beg leave respectfully to state, that I have performed no ministerial services during the past year; and for the reason, that I have had no call or occasion to perform any such.

I am, Right Rev. Sir, very respectfully,

ALLSTON GIBBES.

P. S.—It would be not uninteresting to me to learn what call or occasion there is, or may be at any time, for ministerial services in South-Carolina.

Parish of All Saint's, Waccamaw.

The Rev. Alexander Glennie, Rector.

Baptisms—9 colored adults; 6 white children; 37 colored; total 52. Marriages, 1 white; 1 colored; total, 2. Burials, 6 white. Communicants, 31 white; 130 colored; total, 161. Non-communicants, 30 white. Children under fourteen, 46 white. Families, 19 white. Families belonging also to other Congregations, 3 white. Children catechised, 18 white; 260 colored; total, 278. Sunday School Teachers, 2 white. Scholars, 24 white. Public worship, Upper Church, 15 Sundays; 2 other days. Lower Church, 12 Sundays. At the summer retreat, Morning service, 22 Sundays. Afternoon service, 21 Sundays. Whole number of times, 72. Services on plantations, &c. for the benefit of the negroes, 122 times.

REMARKS.—The Communion Alms, and contributions for various religious purposes, amounted to \$406.

In addition to the services for the negroes performed by the Rector, as stated above, the Catechist mentioned in the report of last year catechised the children on the several plantations once a week in the winter and spring, and once a fortnight through the summer and autumn: he also read the service with the adults, using a simple course of lectures selected by the Rector. At the expiration of the year, his connexion with the Parish ceased.

St. Paul's Church, Radcliffeboro'.

The Rev. Ch. Hanckel, D. D., Rector.

The Rev. Jas. S. Hanckel, Assistant Minister.

Baptisms—1 colored adult; 28 white children; 8 colored; total, 37. Marriages, 10 white; 3 colored; total, 13. Burials, 15 white; 2 colored; total, 17. Communicants, 239 white; 51 colored; total, 290. Non-communicants, 355 white; 57 colored; total, 412. Children under fourteen, 287 white; 84 colored; total, 371. Families, 228 white; 40 colored; total, 268. Families belonging also to other Congregations, not ascertainable with any precision. Children catechised twenty-four days, about 80 white; about 40 colored; total, 120. Confirmed by the Bishop, 7 white; 11 colored; total, 18. Sunday School Teachers, 22 white. Scholars, 115 white; 145 colored; total, 260. Public worship, St. Paul's, twice every Sunday; Wednesdays, Fasts and Festivals.

St. Andrew's Parish.

The Rev. J. Stuart Hanckel, Rector.

Marriages—1 white. Burials, 1 white. Communicants, 23 white; 8 colored; total, 31. Non-communicants, 32 white; colored, not ascertained. Children under fourteen, 33 white; colored, not ascertained. Families, 25 white. Families belonging also to other Congregations, all.

REMARKS.—Service every Sunday, (weather permitting,) from Jan. 1st to the 2d Sunday in May inclusive; and from the 2d Sunday in November to the close of the year, and also on several of the plantations once every fortnight, and in the Parish Church on Christmas day and Good Friday. A neat baptismal Font has been procured for the Church, and \$52 contributed to Missions.

Prince George, Winyaw.

The Rev. Robt. T. Howard, Rector.

Baptisms—Children 15 white; 2 colored; total, 17. Burials, 2 white; 1 colored; total, 3. Communicants, 56 white; 20 colored; total, 76. Non-communicants, 62 white; 12 colored; total, 74. Children under fourteen, 50 white; 11 colored; total, 61. Families, 50 white; 7 colored; total, 57. Children catechised almost every Sunday. Sunday School Teachers, 3 white. Scholars, 16 white. Public worship Prince George, Winyaw, 28 Sundays; 31 other days; whole number of times, 59.

REMARKS.—The Rector would report to the Convention, that his exertions in behalf of the colored population, both adult and children, have been almost in vain. On entering upon his Parish, he found their pre-possession in favor of the Methodists and Baptists; and to the present time, they have undergone no change. We merely state the fact with sorrow and regret.

St. Matthews's Parish.

The Rev. Richard Johnson, Rector.

Baptisms—10 white children. Burials, 3 white children. Communicants, 13 white; 5 colored. Non-communicants, 23 white. Families, 11 white. Children under fourteen, 40 white. Children in Sunday School, 18 white. Teachers 3. Children catechised on Sundays during the summer, and in public on Communion Sundays. Public worship in the Churches, 15 Sundays. On plantations 15 Sundays. In the Churches on week days, 5 times; whole number of services, 45.

REMARKS.—The residence of the Minister is at so great a distance from the Church and plantations, that he has been compelled to lessen the number of services. The Episcopal families residing in this Parish are few. The wealth of the Parish is great, and it is able to support the ministry well.

Prince Frederick's Chapel, Pee Dee.

The Rev. M. H. Lance, Officiating Minister.

Report of occasional services since the last Convention—Feb. 27th, 1842, officiated at Orphan's Chapel. March 3d, read prayers at Georgetown. April 3d, officiated at Prince Frederick's. May 8th, officiated morning and evening at Georgetown. August 28th, preached in the evening at Sullivan's Island. September 11th, preached in the morning at Sullivan's Island; 17th, officiated morning and evening at Christ Church Chapel; 23d, accompanying the Bishop, read prayers at Clarkson's Chapel on the Wateree; 25th, read prayers in the morning and preached in the afternoon at Columbia; 28th, read prayers in the morning and preached in the afternoon at Winnsborough. October 2d, read prayers in the morning and preached in the afternoon at Aiken; 4th, read prayers in the evening at Edgefield; 8th, read prayers at Pendleton; 9th, preached; 12th, read prayers at Christ Church, Greenville; 16th, read prayers in the morning and preached in the afternoon at Tottness, St. Matthew's. Jan. 29th, 1843, officiated morning and afternoon at Georgetown. To this time I have officiated at Prince Frederick's. Burials, 2. No material change in the parish since the last official report.

Grace Church, Camden.

The Rev. Francis P. Lee, Rector.

Baptisms—8 white children. Burials, 4 white. Communicants, 40 white. Non-communicants, 78 white. Children under fourteen, 62 white. Families, 32 white. Children catechised two days, 36 white. Sunday School Teachers, 8 white. Scholars, 36 white.

REMARKS.—The present Rector came in charge Aug. 24th, 1842; since which time he has preached twice on Sundays, and of late once on Friday. This congregation contributed to Bishop Chase's fund \$17 00, and to Winnsboro' Church \$20 25.

Protestant Episcopal Church, Edisto, and St. Stephen's, Eding's Bay.

The Rev. C. E. Leverett, Rector.

Baptisms—3 colored adults; 14 white children; total, 17. Marriages, 3 white; 1 colored; total, 4. Burials, 4 white. Communicants, 39 white; 23 colored; total, 62. Non-communicants, 50 white; 150 colored; total, 200. Children under fourteen, 63 white. Families, 30 white. Families belonging also to other Congregations, 7 white. Children catechised three days. Sunday School Teachers, 14 white. Scholars, 37 white; 60 colored; total, 97. Public worship, Protestant Episcopal Church of Edisto, 25 Sundays; 3 other days; total, 28. St. Stephen's, 46 Sundays; 19 other days; total, 65. Whole number of times, 93.

REMARKS.—The condition of this Church is nearly the same as represented the previous year. Some anxiety on the part of several of our gentlemen, has been manifested for the spiritual welfare of their servants, and incipient measures have been taken to obtain the services of

a minister approbated by the Bishop, for this highly important sphere of duty. Until this object be effected, the Rector will continue to visit the plantations of all such members of his charge as request this, though he feels it to be a duty which demands more attention and devotedness than he can, consistently with his other severe labors, give. He is gratified to learn that those of his people, who have interested themselves in providing for their servants religious instruction, are more ready than ever to confess its importance, and to feel that they have been heretofore but too remiss in a most responsible and necessary work. May the Great Head of the Church unseal the hearts of all to a sense of their obligations; and incline them to fulfil the last injunction of our Divine Lord and Master, "preach the Gospel to every creature."

The various parochial duties have been, as heretofore, performed. Three whites have been added to the communion, while death and removals have withdrawn from us the same number. The pressure of the times has been offered by some, as a reason for not contributing to the Missionary operations of the Church; though some few, we rejoice to say, find no times too hard, however limited their means, to keep them from aiding the cause, which Christ and the Church call them heartily and self-denyingly to promote. Were this duty seen in its true light, our Zion would realize, in her own spiritual joy and improvement, how truly our Lord Jesus spake, when he said, "it is more blessed to give than to receive."

An error in the report of Missionary contributions for last year is to be corrected. Two hundred and ten (210) dollars, instead of three hundred (300) were subscribed.

The Missionary subscriptions this year amount only to one hundred dollars (100.)

Five hundred dollars (500) have been sent by one communicant to Bishop Chase's Institution.

Besides the services mentioned in the tabular sheet, a marriage has been celebrated; and baptism administered to a child by a clergyman of this Diocese, but not at my request. It is, however, merely noticed by me, in conformity with Canon II., and not by way of complaint.

St. John's Chapel, Hampstead.

The Rev. Alex. W. Marshall, Missionary.

Baptisms—2 white adults; 5 colored adults; 11 white children; 7 colored children; total, 25. Marriages, 3 white; 2 colored; total, 5. Burials, 8 white; 6 colored; total, 14. Communicants, 23 white; 17 colored; total, 40. Non-communicants, white, uncertain; colored, uncertain. Children under fourteen, white, uncertain; colored, uncertain. Families, 43 white; 15 colored; total, 58. Families belonging also to other Congregations, white, uncertain; colored, uncertain. Children catechised on twelve Sundays, Sunday scholars generally; colored, do. Confirmed by the Bishop, 5 white; 2 colored; total, 7. Sunday School Teachers, 7 white. Scholars, 62 white; 54 colored; total, 116. Public worship, St. John's Chapel, 52 Sundays; 3 other days; whole number of times, 136.

REMARKS—10 whites and 1 colored have been added to the Communion for the first time. 5 whites have also been added through removal to the neighborhood. 7 communicants of the Chapel removed from Charleston, and two from the Neck to the City. The Lord's Supper has been administered on the 3d Sunday of every month—children have been catechised on the 2d Sunday of each month. The average attendance of Sunday scholars has been 29. The number has been lessened materially by the inclemency of the weather. The largest number of scholars assembled at one time has been 49. Divine Service has been held at the Chapel on every Saturday morning, since the arrangement made of holding service in one of our Churches on every day of the week, according to the suggestion of our Diocesan.

Parish of St. Helena Island.

The Rev. David McElheran, Rector.

Baptisms—6 white adults; 4 white children; total, 10. Burials, 3 white. Communicants, 22 white; 1 colored; total, 23. Non-communicants, 25 white. Children under fourteen, 29 white. Families, 20 white. Families belonging also to other Congregations, 3 white. Children catechised and instructed in the evidences of Christianity during summer. Confirmed by the Bishop, 16 white. Sunday School Teachers, 2 white. Scholars, 8 white; 20 colored; total, 28. Public worship, Central Church, 49 Sundays; 2 other days; total, 51. St. Helenaville Church, 23 Sundays. Whole number of times, 74.

St. John's Church, Winnsboro'.

The Rev. Josiah Obear, Missionary.

Baptisms—7 white children; 1 colored child; total, 8. Marriages, 1 white. Burials, 3 white; 2 colored; total, 5. Communicants, 18 white; 3 colored; total, 21. Non-communicants, 30 white. Children under fourteen, 51 white; 3 colored; total, 54. Families, 15 white; 1 colored; total, 16. Families belonging also to other Congregations, 6 white. Children catechised eighteen days, 24 white. Confirmed by the Bishop, 9 white; 2 colored; total, 11. Public worship, St. John's Church, 56 Sundays; 4 other days; total, 60. Du Bose Settlement, 7. Cedar Creek, 11. Whole number of times, 78.

REMARKS.—There are fifteen families connected with the Church, residing in this place and its vicinity, and six that spent a part of the last year here, but connected with other congregations.

Five communicants have been added; one has been removed by death. The congregation during the past year, have erected, and nearly completed, a plain, but neat and comfortable Church, in the village of Winnsboro', at the cost of about \$2,500. It was opened on the 24th of July for Divine Service, and consecrated on the 28th of September.

The work is at present delayed by the want of funds.

The congregation has been duly organized, and although small, yet much zeal has been exhibited for the prosperity of the Church, and I think we may reasonably hope for its ultimate success in this place.

St. Thomas and St. Dennis, embracing a period of four months.

The Rev. Edward Phillips, Rector.

Burials—1 white. Communicants, 15 white; 8 colored; total, 23. Non-communicants, 60 white; about 180 colored. Children under fourteen, 44 white; colored, not known. Families, 26 white; colored not known. Children catechised usually once per week, 6 white. Public worship, St. Thomas' Church, 8 Sundays; 1 other day; total, 9. Pompon Hill Chapel, 5 Sundays; whole number of times, 14.

REMARKS.—Having been invited by the Vestry of St. Thomas and St. Dennis to visit that vacant Parish, I officiated there four Sundays in March, 1842. On the Easter Monday ensuing I was duly elected Rector of the Church. And from that period Divine Service has been performed alternately at the Parish Church and Chapel, on all Sundays except three, when, although I was present, the congregation from the inclemency of weather, did not attend. My entrance upon the duties of the station was under no favorable prospects. Five years had elapsed since the resignation of my predecessor; and this long interruption to the regular performance of the services of the ministry could not be divested of evil consequences. Moreover the term of the Rector's engagement, necessarily limited by the unhealthiness of the country to the winter and spring months; and the extreme length of the Parish, forming two almost distinct congregations, presented, in the want of time, and in the extent of the field, insuperable obstacles to concentrated ministerial action. Superadded to those considerations, the Parish is very thinly inhabited; and the majority of those persons who do attend Church are residents of the city in summer, and are probably numbered among the members of the city Churches.

As yet, I have not been able to organize a Sunday School. But having received from the Vestry (the legal Trustees and Commissioners,) the control and supervision of the School under the patronage of the State, and of that supported by the Berresford Bounty, I have appointed to both Schools conjointly an approved Teacher; and I usually devote a part of a day in each week to the examination and instruction of the few pupils in the Church Catechism, as well as in their secular learning. The Parish Church does not afford sufficient room for the number of colored persons willing to attend service; about 20 or 30 are usually present. At the Chapel the attendance of the Blacks is five or six times as numerous. My mode of their instruction, is after the usual morning prayer and sermon, to hold a distinct service for them, including a psalm, or hymn, the Lord's prayer, and some suitable Collects from the Prayer Book. I then preach, or rather lecture in the most plain and familiar manner on some portion of the Liturgy, the Decalogue, or elementary principle of Christian knowledge. The responses are made in an audible tone by the whole congregation; my object being to indoctrinate those persons in the Church service, and in all things necessary for Christians to know and believe. By the divine blessing upon this system of instruction, good may be expected to result in the moral and religious condition of this neglected part of our population.

The Vestry have made an appropriation for the thorough repair of the venerable and beautiful Pompon Hill Chapel, which, from long neglect, had nearly fallen into ruin.

Christ Church, Greenville.

The Rev. C. C. Pinckney, Rector.

Baptisms—1 white adult; 3 white children, total, 4. Marriages, 1 white; 1 colored; total, 2. Burials, 4 white. Communicants, 42 white. Non-communicants, 46 white. Children under fourteen, 65 white. Families, 33 white. Families belonging also to other Congregations, 5 white. Children catechised on ten days, 40 white. Confirmed by the Bishop, 12 white. Sunday School Teachers, 13 white; 12 colored; total, 25. Scholars, 60 white; 40 colored; total, 100. Public worship, Christ Church, 42 Sundays; 16 other days; total, 81. Other places, 4 Sundays; 8 other days; total, 12. Whole number of times, 93.

REMARKS.—We have lost during the year five families, who have left Greenville, including nine communicants. Eleven communicants have been added, making the permanent increase only two.

The Church offerings amount to \$46 79. The Sunday School offerings to \$7 12 $\frac{1}{2}$. The subscriptions and collections for Protestant Episcopal Society, amount to \$79 12 $\frac{1}{2}$.

The Rector continues to be much encouraged by the state of the Sunday School, in which some of the fruits of youthful piety are to be seen. Several of the scholars are communicants of the Church. He still *devotes* the first Sunday afternoon in every month to their special instruction.

He also continues the exercises of the ladies Bible class, from which he is conscious of deriving personal benefit, and which he has reason to think is profitable to its members.

St. Paul's Church, Pendleton.

The Rev. William T. Potter, Rector.

Baptisms—2 white adults; 4 colored adults; 7 white children; 74 colored children; total, 87. Burials, 3 white; 1 colored; total, 4. Communicants, 54 white; 6 colored; total, 60. Non-communicants, 26 white; 24 colored; total, 50. Children under fourteen, 48 white. Families, 28 white. Children catechised last Sunday in every month. Confirmed by the Bishop, 6 white; 3 colored; total, 9. Sunday School Teachers, 17 white. Scholars, 45 white; 36 colored; total, 81. Public worship, St. Paul's, 52 Sundays; every Friday from 15th April to 15th November.

The Rev. F. H. Rutledge, Missionary of the Domestic and Foreign Missionary Society at St. Augustine.

Several families have removed from this city, but their places have been supplied by others added, making our congregation about the same. Families and pew-holders, 32. Communicants, 27 white; 3 colored; total, 30. The Communion administered 8 times. Baptised 3 adults; 17 children; total, 20. Marriages, 4. Burials, 7. Confirmed by Bishop Gadsden, 19. Service held at the Church 90 times. Sunday School Teachers, 7. Scholars, 38. Colored attendants about 38. Absent from the Parish on account of ill health the whole summer. Officiated during that period 8 times, and baptised 2 children, whose parents were Episco-

pilians, but residing in a district of country where (as yet,) our Church is not known. Collections made in behalf of Missions since April last amount to \$15. The Ladies Working Society of Trinity Church, St. Augustine, have procured (by means of their industry,) and presented to the Vestry and Wardens in *trust* for the use of the Church, a fine toned bell weighing upwards of 400 lbs. Also, a communion service of *silver*, consisting of a tankard, 2 cups, a paten, and a plate for receiving the Alms. Of the communicants reported above, six have been added within the year. I have distributed 3 Bibles, 6 Testaments, 14 Prayer Books, and about 300 Tracts.

Trinity Church, Edgefield.

The Rev. Edward Reed, Rector.

Baptisms—2 white children; 3 colored; total, 5. Marriages, 1 white. Burials, 3 white. Communicants, 19 white; 1 colored; total, 20. Non-communicants, 10 white; colored not known. Children under fourteen, 27 white; colored, not known. Families, 13 white. Children are catechised about once a month in the Sunday School. Sunday School Teachers, 5. Scholars, 15 white; 12 colored; total, 27. Public worship, Trinity Church, 24 Sundays; 18 other days; total, 66. Abbeville, 2 Sundays; total, 4. Whole number of times, 70. These services were begun on the 1st of June. Weekly Bible class, 18 Members. Contributions for Missionary and other purposes, about 12 dollars monthly.

Trinity Church, Columbia.

The Rev. Peter J. Shand, Rector.

Baptisms—3 white adults; 9 white children; total, 12. Marriages, 3 white; 3 colored; total, 6. Burials, 10 white; 1 colored; total, 11. Communicants, 68 white; 7 colored; total, 75. Non-communicants, 104 white; colored, not known. Children under fourteen, 97 white; 4 colored; total, 101. Families, 54 white; 7 colored; total, 61. Children catechised 10 times. Confirmed by the Bishop, 1 white. Sunday School Teachers, 6 white. Scholars, from 40 to 50 white. Public worship, 51 Sundays; 53 other days; whole number of times, 104.

REMARKS.—Of the communicants reported last year, three have died, and ten have removed from the Parish. Of those herein reported, twelve have been added to the Church, during the year. Of these twelve, six white and one colored are new communicants. The remaining five have settled in the Parish, but were communicants before coming here.

Contributions have been made to the Bishop's Fund;—to the Society for the Advancement of Christianity in South-Carolina;—to the General Theological Seminary;—to the Bishop for discretionary purposes within the Diocese, and to the Domestic and Foreign Missionary departments of the Church.

St. Michael's Parish, Charleston.

The Rev. Paul Trapier, Rector.

The Rev. Paul Trapier Keith, Assistant Minister.

Baptisms—24 white children; 31 colored children; total, 55. Marriages, 5 white; 3 colored; total, 8. Burials, 11 white; 2 colored; total,

13. Communicants, 278 white; 30 colored; total, 308. Non-communicants, 257 white; 16 colored; total, 273. Children under fourteen, 232 white; 28 colored; total, 260. Families, about 236 white; 19 colored; total, 255. Families belonging also to other Congregations about 30 white. Children catechised during Lent, about 100 white; about 30 colored; total, 130. Confirmed by the Bishop, 26 white; 8 colored; total, 34. Sunday School Teachers, 18 white. Scholars, 102 white; about 100 colored; total, 202. Public worship, 52 Sundays; 84 other days. Whole number of times, 190.

REMARKS.—The number of families is not so much greater than last year, as may seem, owing to a different mode of computation;—each householder, though alone, being now counted as a family, and each couple of married persons, though there may be two of such couples living together. The need is felt of some uniform method, and the above is adopted only because usual.

The Lord's Supper has been administered in the Church monthly, and on Whitsunday, Trinity Sunday, and Christmas day.

The usual week-day services have been all kept up, as also the meetings for communicants monthly, and the weekly Bible class.

Sermons on Missions are usually preached on the days of Church Offerings, and occasionally with special adaptation to children, to whom intelligence on the same subject is also given monthly in the Sunday School, where each Teacher receives weekly the contributions of the children.

The collections have been—

At the Communion,		\$928
	from Church Offerings,	673
For Missions,	from Sunday School,	102
	from individuals,	210
	from Female Bible Class,	39
	For the General Theological Seminary,	66
	For the Diocesan School,	190
	From Female Working Society for sundries,	180

St. Helena Church, Beaufort.

The Rev. Joseph R. Walker, Rector,

Baptisms—2 white adults; 11 colored adults; 20 white children; 3 colored children; total, 36. Marriages, 6 white; 4 colored; total, 10. Burials, 4 white; 3 colored; total, 7. Communicants, 113 white; 45 colored; total, 158. Non-communicants, 70 white. Children under fourteen, 167 white. Families, 56 white. Families belonging also to other Congregations, 5 white. Children catechised five days, 62 white. Confirmed by the Bishop, 17 white; 20 colored; total, 37. Sunday School Teachers, 10 white; 7 colored; total, 17. Scholars, 70 white; 100 colored; total, 170. Public worship, 52 Sundays; other days, 142; whole number of times, 265.

REMARKS.—We entered our new Church edifice in May, though it was not consecrated till July. The pews, with few exceptions, are taken and occupied. The galleries, which are wholly appropriated to the negroes, are pretty well filled. Since this provision has been made for our

servants, I have devoted every Sunday night to their instruction, and with considerable encouragement—my preaching to them is generally expository, embracing considerable portions of Scripture. The Church service is used, in the responsive portions of which they evidently take great delight. The “versicles” they have got by heart.

Under the wise and devoted superintendency of two gentlemen, to whom pastor and people are greatly indebted, both our Sunday Schools, white and colored, are very flourishing.

The report of the Superintendent of the colored Sunday School, I here beg leave to subjoin: “The School,” he reports, “was opened some time in June last, and from that time until December, was held from nine till half past ten, A. M., on every Lord’s day, without, I think, a single intermission.

The number of scholars was about one hundred, sometimes exceeding, and sometimes falling below that number; the attendance being generally regular, and punctual. The number of male teachers was six, of female nine, the classes containing from six to ten scholars each.

The course of instruction was taken chiefly from the Book of Common Prayer, comprising the confession, the chants of the Morning and Evening Service, and parts of the Church Catechism, i. e. the creed, commandments, with the expositions of our duty toward God, and our neighbor, and the sacraments; to which was added weekly, a hymn or psalm of our collection to be learned at home. We also taught some part of the Catechism, prepared under the authority of the Convention of our Diocese for the use of colored persons.

We had reason to be satisfied with the conduct and attention of the children, and their proficiency in learning, under the disadvantages to which they were necessarily subjected, was tolerably fair.”

At your suggestion, sir, I add a few brief remarks.

Whilst the obligation of the master to afford religious instruction to his slaves is by Christians generally admitted to be clear and paramount, much discouragement, and some abatement of interest and activity is sensibly apparent, even among those who have earnestly engaged in the discharge of this duty. Of the many causes which have operated to produce this result, I limit myself to the notice of a single one.

It seems to me that our efforts have hitherto been too isolated, too much restricted to teaching merely; we have not sufficiently adverted to the importance of producing such a sustained religious influence as may deepen, and render permanent, the effect of the instruction which has been imparted—we have not brought our servants under the power of association in worship and Church-membership with their masters.

The obstacle which has caused most pain and difficulty to those who have addressed themselves to the religious improvement of the negroes, is the miserable low state of moral opinion which prevails among them, and which they carry with them into all Church associations in which they exercise control. That which seems most likely to produce amendment in this respect, is the bringing a more enlightened moral sentiment to bear closely upon them. This can only be done by Church association, for in the Church only does opinion operate upon them.

It seems to me, therefore, that whilst separate schools and separate lectures cannot be dispensed with, we shall not witness the effects which

we desire to see them produce, until ample accommodations are provided for our servants in our Churches, and they are connected with the white congregation by a common pastoral superintendence, and common sacramental privileges. This topic is fruitful in reflections, but this communication will not admit of greater protraction.

St. John's, Berkley.

The Rev. Cranmore Wallace, Rector.

Baptisms—55 colored adults; children, 13 white; 115 colored; total, 183. Marriages, 1 white. Burials, 3 white. Communicants, 43 white; 144 colored; total, 187. Non-communicants, 69 white; colored, not ascertained. Children under fourteen, 111 white; colored, not ascertained. Families, 37 white; colored, not ascertained. Families belonging also to other Congregations, 16 white. Children catechised eight Sundays, 17 white; colored, on week days on plantations. Confirmed by the Bishop, 5 white; 56 colored; total, 61. Sunday School Teachers, 3 white. Scholars, 17 white; 13 colored; total, 30. Public worship, Biggin Church, 9 Sundays; 1 other day; total, 10. Strawberry, 12 Sundays; 1 other day; total, 13. Whiteville, 14 Sundays; 19 other days; total, 45. Cordesville, 9 Sundays; total, 15. On ten plantations, 16 Sundays; 30 other days; total, 53. Whole number of times, 136.

REMARKS.—Besides the services enumerated in the tabular statement, I have officiated several times in Charleston, in Pineville, and in Upper St. John's. In addition also to these, Divine service was held at Whiteville every alternate Sunday, morning and evening, during the summer, by a Lay-Reader, and in November and December, in the morning, at Biggin. The negroes are instructed at Biggin Church in winter, and at Whiteville in summer after morning service by the Rector, when present; in his absence by a Catechist. The full evening service is *now* performed, sermons preached, and the negroes and their children catechised on 12 plantations—on most of them once in two weeks, on the others, where they have the opportunity of attending service on some contiguous plantation at intervening times; only once in four weeks. Two places are visited by a Catechist alternately with the Rector. The services on 6 of these places have been only recently commenced.

The number of white communicants in this Parish has been somewhat diminished the past year, by removals and by death. There are, on the contrary, *eighty* more colored communicants than last year, more than 50 of whom have during the year been received into the Church by baptism, on a credible profession of faith and repentance, after full inquiry as to their moral and religious character, and a suitable probation. While most of these have seemed to walk in a manner worthy of their vocation, it has been found necessary to admonish several, and to suspend some from the communion.

Prince William's Parish, Mission to Colored People.

The Rev. B. C. Webb, Missionary.

Baptisms—adults, 12; children, 9; total, 21. Marriages, 4. Burials, 5. Communicants, present number, 159; do. dead, 3; do. expelled, 3.

Non-communicants, unknown. Children catechised, about 150. Plantations, 9. Places of worship, 5. Number of Sundays, 48; number of others days, not recorded. On 3 Sundays officiated in other places.

REMARKS.—It has pleased the Lord not to employ me in receiving this year as many members as heretofore—my principal employment has been in taking care of those previously received; and many of these, I hope, are “standing fast in the Lord,” and growing “in grace and in the knowledge of our Lord Jesus Christ.”

St. Mark's Parish, Clarendon.

The Rev. Arthur Wigfall, Rector.

Baptisms—2 white adults; 8 white children; total, 10. Marriages, 2. Communicants, 31 white; 1 colored; total, 32. Non-communicants, 30 white. Children under fourteen, 40 white. Families, 25 white. Families belonging also to other Congregations, 3 white. Children catechised six days, 6 white. Sunday School Teachers, 5 white. Scholars, 10 white; 12 colored; total, 22. Public worship, 44 Sundays; 2 other days; whole number of times, 90.

REMARKS.—One communicant has left the Church. Five have been added, since my last report.

Every Sunday afternoon is spent in preaching to the negroes.

Every Friday morning is devoted to the instruction of a Bible class.

Communion Alms \$54 30, there being no *poor* in this Parish, the Alms are thrown into the Missionary fund.

St. Luke's Parish.

The Rev. A. Woodward, Rector.

Baptisms—5 white children; 4 colored adults; total, 9. Families, 19 white. Children under fourteen, 35 white; colored, not known. Confirmed by the Bishop, 6 colored. Communicants, 15 white; 16 colored; total, 31. Non-communicants, 41 white; colored, not ascertained. Sunday School Teachers, 10 white. Scholars, 5 white; about 50 colored; total, 55. Public worship, St. Luke's Church, 10 Sundays; Zion Chapel, Hilton Head, 21 Sundays; Chapel of the Cross, Bluffton, morning service, 12 Sundays; evening service, 19 Sundays; total, 62. Whole number of times, including services rendered colored people, 95.

REMARKS.—We are happy to state that this small, but intelligent congregation is gradually increasing, not only in numbers, but also, we trust, in piety. All appear to be devoutly attached to the Apostolic Church—“endeavoring to keep the unity of the spirit in the bond of peace.” Five persons, one white and four colored, have been added to our list of communicants.

The Chapel at Bluffton, alluded to in last report, was consecrated in July last by our Rt. Rev. Bishop. It is quite a neat little edifice—(36 by 22, exclusive of the Portico and Vestry Room)—has a gallery for the accommodation of the people of color, and a steeple surmounted by

“—— the dear token of our blood-bought faith,
Cross of the Vanquisher of Hell and Death!—
 Rear high His holy Rood—on Temples raise,
 On Font—on Tomb—engrave it, to His praise!
 Scribe it full boldly on the *Church's scroll*!
 Scribe it full deeply in the inmost soul!”

St. John's Church, John's Island.

The Rev. Thomas John Young, Rector.

Baptisms—37 colored adults; 12 white children; 13 colored children; total, 62. Marriages, 1 white. Burials, 3 white; 2 colored; total, 5. Communicants, 64 white; 296 colored; total, 360. Non-communicants, 53 white; about 150 colored; total, 203. Children under fourteen, 65 white; colored, not known. Families, 43 white; colored, not known. Families belonging also to other Congregations, 32 white. Sunday School Teachers, 3 white. Scholars, about 300 colored adults. Public worship, St. John's Church, 31 Sundays; 2 other days; whole number of times, 57.

REMARKS.—During the past year there has been an addition to the Communion of fifty three persons, 17 white and 36 colored.

Two white and five colored communicants have died; and four white and eighteen colored communicants have removed from the Parish.

Of the thirty two families, reported as belonging to other congregations during the summer months, six attend St. Paul's Church, Radcliffeboro'; two, St. Philip's Church, Charleston; one, St. Michael's Church, Charleston; one, the Church at Edingsville; twenty, the Church, at Rockville; and two, (it is believed,) worship with another denomination of Christians.

The distance at which most of the congregation reside from the Church, has prevented, and must continue to prevent the Catechising of the children during the winter and spring months. Those residing at Rockville in the summer, were instructed every afternoon of those Sunday days on which the Rector of St. John's Church officiated in that village.

The following sums have been contributed by this congregation:

For Missionary purposes,	- - - -	\$241 60
For Diocesan School,	- - - -	115 50
By colored communicants for Foreign Missions,	- - - -	7 68 $\frac{3}{4}$
For Theological Seminary,	- - - -	3 62 $\frac{1}{2}$
Communion Alms,	- - - -	33 56 $\frac{1}{4}$
Bishop's Common Fund,	- - - -	50 00
<hr/>		
Total,	- - - -	\$451 97 $\frac{1}{2}$

Church of the Messiah, North Santee.

The Rev. John H. Cornish, Rector.

The Rector entered on the duties of this Parish on the 23d of December, 1842; since which time he has held service in a room very comfortably fitted up for that purpose in a private house, on two Sundays, and three other days; whole number of times, six. Attended one funeral. The number of families who contribute towards the support of this Church is twenty-two. The morning service is well attended. In the P. M., when service is held for the blacks, the house is generally crowded, and often more come than it can accommodate. There appears to be a great anxiety among them for the teaching of the word, and the outpouring of the Holy Spirit.

Church at Rockville, Wadmalaw Island.

The Rev. Thomas John Young, Officiating.

This Church is situated in a village inhabited as a summer retreat for five months.

Service was held from the first Sunday in June to the last Sunday in October, except on those Sundays which the minister considered it his duty to give to the few families, and the colored congregation remaining in the neighborhood of the Church of which he is the Rector. Number of Sundays, 16; others days, 25; whole number of times, 72.

Of the twenty-five families who, during the last summer, attended regularly the services of the Church, twenty worshipped, during the winter, in St. John's Church, John's Island, one in St. Michael's Church, Charleston, one in Christ Church, Wilton, and three formed part of the Presbyterian congregation on John's Island.

The children were instructed in the Catechism every Sunday on which service was held, and on the first Sunday of each month in the presence of the congregation.

A Bible class, consisting of thirteen female and two male members, was instructed every Wednesday afternoon, after service and lecture.

Service was also held on all the Saints' days.

A plantation in the neighborhood was visited once a fortnight by the minister; and he regrets that his health and other duties prevent his engaging as frequently as in times past, in this important and interesting branch of clerical labor.

The following contributions, exclusive of those for Missionary purposes and the Diocesan School, reported by the Rector of St. John's Church, John's Island,) have been made by this congregation: For Bibles, Prayer Book, &c. for the Church, \$98 75. Communion Alms, \$19 78. Total, \$118 53.

A growing attention to the truths and duties of religion in this congregation, is a source of much comfort and joy to the minister.

The Mission on the Wateree.

The Rev. Wm. Dehon, Missionary.

Baptisms—4 colored adults; 27 colored children; total, 31. Marriages, 1 colored. Communicants, 8 white; 90 colored; total, 98. Families, 6 white. Children catechised, 75 colored. Sunday School Teachers, 5 white. Scholars, 16 white. Public worship, 45 Sundays; 67 other days; whole number of times, 155.

REMARKS.—My connection with this Mission terminated on the last Sunday in November, a year having elapsed since I entered upon duties there. I have reason to believe that through the blessing of God, my labors have not been in vain, but that good has been effected, both among the white congregation who attended the services of the Church, and also among the blacks to whom I gave the largest share of my time and attention. In the instruction of the colored children, the catechism published by Bishop Ives has been used in preference to any other.

Pineville, Black Oak and the Rocks.

The Rev. William Dehon, Minister.

Baptisms—Children, 3 white. Marriages, 1 white. Families, 35 white. Public worship, Pineville, 1 Sunday; Black Oak, 1 Sunday; The Rocks, 1 Sunday; whole number of times, 3.

REMARKS.—Having entered upon my duties in this Parish on the second Sunday in December, I have been unable to ascertain, as yet, the exact number of communicants and non-communicants, and my report must necessarily be very imperfect. I am glad however to be able to report, that during the few Sundays on which I have officiated, the attendance at the different Churches has been very good, and that access to several of the plantations has been cheerfully granted me, and facilities afforded me for imparting religious instruction to the negroes, as well on the evenings of week days, as on the Lord's day.

St. James's, James Island.

The Rev. Stiles Mellichamp, Minister and Missionary.

Burials, 3 white. Communicants, 10 white; 1 colored; total, 11. Non-communicants, 20–30 white; 12 colored; total, 30–40. Children under fourteen, 15 white. Families, 10 white. Children catechised sixteen days, 12 white; 15–20 colored; total, 20–30. Sunday School Teachers, 3 white; 3 colored; total, 6. Scholars, 12 white; 15–20 colored; total, 20–30. Public worship, St. James's, 48 Sundays; 1 other day; total, 49.

REMARKS.—I was appointed by the Bishop as lay-reader for this Church, and officiated regularly in that capacity, until Trinity Sunday, when I remained in Charleston to receive ordination as Deacon. Since Trinity Sunday, I performed Divine service and preached, generally twice a day on Sabbath in the summer, and once a day in winter, with the exception of three Sabbaths detained by weather, and five Sabbaths when Clergymen administered the Lord's Supper for me. The number of attendants upon public worship has been increased during the past year, from between twenty and thirty to between thirty and forty—would to God I could say there was a corresponding increase of attention to the one thing needful, and a more earnest inquiry after the way to eternal life.

St. David's, Cheraw.

The Rev. J. W. Miles, Minister.

Baptisms—1 white adult; 8 white children; 21 colored children; total, 30. Marriages, 1 colored. Burials, 1 white adult; 1 white child; 1 colored child; total, 3. Communicants, 23 white; 3 colored; total, 26. Non-communicants, about 32. Children under fourteen, 39. Families, 22. The Children are catechised from time to time in the Sunday School. Sunday School Teachers, 3 white; 3 colored. Scholars, 17 white; 25 colored.

REMARKS.—Public worship has been held in the Church by the Minister, (or when he has been absent, by a lay-reader,) every Sunday. It is

with deep regret, that the Parish contemplates the loss it will soon sustain, (by removal to the West,) of two families; and among them one of the most active, zealous, and useful members of the Vestry.

Prince Frederick's Pee Dee.

The Rev. R. D. Shindler, Minister.

Burials—1 white. Communicants, 15 white; 3 colored; total, 18. Non-communicants, 25 white. Children under fourteen, 14 white. Families, 12 white. Families belonging also to other Congregations, 2 white.

REMARKS.—I was connected with this Parish from Feb. 27th to May 8th. This Parish is now building a parsonage house.

I was, during the summer months, Missionary at Spartanburg; and in December at Aiken; during that time I performed Divine service 25 times; I baptised 2 white children; 3 colored. 1 burial.

Besides, I have performed Divine service wholly or in part 20 times; many of these services were to vacant congregations.

Newbern, N. C., June 23d, 1843.

RIGHT REV. AND DEAR SIR:—

I have thought it hardly proper to leave the Diocese of South-Carolina, without advising you of the measure of ministerial service I was enabled to render in it.

At the request of the Vestry of St. David's Church, Cheraw, I officiated in that Church, preaching twice each Sunday, (and on Christmas day,) from the middle of Nov. to January 1st. From the middle of January to the third Sunday after Trinity, I preached once each Sunday, in Trinity Church, Society Hill; saving that on two occasions the members at Society Hill went to Cheraw to receive the sacrament of the Lord's Supper.

At Society Hill, I married one couple. There were no baptisms or burials. That parish is a small, but interesting one. The members are strongly attached to the Church, and I pray that, as they too ardently desire, a faithful minister may soon be sent among them.

I am most truly yours, in Christian affection,

F. M. HUBBARD.

St. Paul's, Carlowville, Dallas County, Alabama.

The Rev. F. B. Lee, Missionary.

Baptisms—Children 1 white; 2 colored; total, 3. Marriages, 4 white. Burials, 3 white; 3 colored; total, 6. Communicants, 13 white; 2 colored; total, 15. Non-communicants, 74 white; 18 colored; total, 92. Children under fourteen, 38 white; 6 colored; total, 44. Families, 18 white; 6 colored; total, 24. Families belonging also to other Congregations, attend only when their own Churches are closed. Children catechised, no record kept—they are examined occasionally. Sunday School Teachers, 5 white. Scholars, 16 white; 20 colored; total, 36. Public worship, St. Pauls, 49 Sundays; 1 other day; total, 50.

REMARKS.—The Missionary at this station begs leave to report—that this Church bids fair to flourish. Two families have been added during the last year, and there is a promise of others. The pews in the Church are all occupied, and a demand is made for the few others for which there is space. The Vestry, however, decline going to any farther expense until our building is relieved of its present embarrassments. The Ladies of our Working Society have contributed much aid by their zeal and industry, having contributed to our funds no less than \$100 annually. Our necessity, however, will compel me to leave my station shortly in search of other aid.

ABSTRACT OF PAROCHIAL REPORTS.

FOR THE YEAR ENDING DEC. 31, 1843.

		<i>White.</i>	<i>Colored.</i>	<i>Total.</i>
Baptisms—	Adults,	27	168	195
“	Children,	301	396	697
	Grand Total,	328	564	892
Marriages,		67	38	105
Burials,		171	42	213
Congregation—	Communicants,	2087	1379	3466
“	Non-communicants,	2369	714	3083
“	Children under fourteen,	2584	219	2803
“	Families,	1826	151	1977
Families belonging also to other Congregations,		163	000	163
Children Catechised,		998	779	1777
Confirmed by the Bishop,		147	166	313
Sunday Schools—	Number of Teachers,	245	52	297
“	“ Scholars,	1194	1454	2648

CONSTITUTION

OF

THE PROTESTANT EPISCOPAL CHURCH,

OF THE

DIOCESE OF SOUTH CAROLINA.

ARTICLE I.

Of acceding to the Constitution and Canons of the General Convention.

The Protestant Episcopal Church in South-Carolina accedes to, recognizes and adopts the general Constitution and Canons of the Protestant Episcopal Church in the United States of America, and acknowledges their authority accordingly.

ARTICLE II.

Of Stated Meetings.

A stated Convention shall be held annually in Charleston, on the second Wednesday in February, or at such time and in such place as shall have been determined upon by the preceding Convention.

ARTICLE III.

Of Members of Convention.

SECTION 1.—The Convention shall be composed of Clergymen and Laymen.

SECTION 2.—The Bishop, the Assistant Bishop, when there is one, and the Minister, or Ministers of every Episcopal Church, in union with this Convention, shall always be *ex-officio*, a member, or members of this Convention, with a right to vote on all matters requiring the suffrages thereof; *Provided*, that no Clergyman shall be entitled to *vote* in Convention, unless he have been actually, as well as canonically resident within

the Diocese, for the space of twelve calendar months next before the meeting of the Convention, and has, for the same period, been employed in performing the duties of his station; *Provided*, also, that no Clergyman otherwise entitled to a seat and vote in Convention, shall, by reason of advanced years, or infirm health, or temporary absence, be divested of such privilege.

SECTION 3.—Every other Clergyman of the Church, being a Missionary, officiating under the sanction of the Ecclesiastical authority of the Diocese, or a Chaplain in any benevolent or other public institution, shall be entitled to all the privileges of a member of this Convention, with the exception of the right to vote in matters involving the temporal concerns of the Churches. The provisions of the second section of this Article shall also apply to the preceding part of this section. Every other Clergyman, being an instructor of youth in any seminary of learning, constituted by civil or Ecclesiastical authority, in this Diocese, or a Chaplain in the army or navy of the United States, or being prevented by age and infirmity from exercising his clerical functions, shall be intitled to all the privileges of a member of this Convention, with the exception of the right to vote.

SECTION 4.—Lay-Delegates, not exceeding four (4) in number, shall be elected by the respective Episcopal Churches, in union with this Convention, from among the members of those Churches respectively, to represent them in Convention; the Delegates to be elected in such manner and time, as each Church shall deem proper, to serve for one stated Convention. They shall, before they are permitted to take their seats in Convention, produce written testimonials, of their election. For special Conventions, special elections shall be held.

SECTION 5.—No Member shall hereafter represent two distinct Churches, or shall, in any case, have more than one vote.

SECTION 6.—A Lay-member, having taken his seat in the Convention as a Delegate from any Church, shall not, (without the unanimous consent of the Convention,) be permitted to relinquish his seat, and take a seat as the Delegate of another Church.

ARTICLE IV.

Of a Quorum.

Ten (10) Members of the Clerical Order, and Lay-Representatives of ten (10) Churches, shall constitute a quorum for the transaction of business generally; but any number of either order that shall assemble, may adjourn, from day to day, until a quorum is formed.

ARTICLE V.

Of the President.

The Bishop of the Diocese shall be *ex-officio* President of the Convention. But in case of his absence, or a vacancy in the Episcopate,

the President of the Standing Committee shall be the President of the Convention ; and if he be not present, a presiding officer shall be elected from among the attending Presbyters.

ARTICLE VI.

Of the Secretary.

A Secretary, who shall also be, *ex-officio*, Treasurer, shall be annually chosen, (and continue in office until a successor be appointed,) who shall keep a true and correct Journal of the Proceedings of the Convention, attest its public acts, preserve its records, and give notice to each Minister and Vestry of the time and place appointed for any stated or special meeting of the Convention ; and this notice shall be given at least six weeks before the meeting of such Convention. He shall also keep regular accounts of all money transactions, to be annually laid before the Convention, and shall faithfully deliver into the hands of his successor, all books and papers relative, and belonging to the Convention, which may be in his charge.

ARTICLE VII.

Of the Standing Committee.

SECTION 1.—A Standing Committee, consisting of five Presbyters of the Diocese, and five Laymen, taken indiscriminately from among the actual communicants of the Church in the Diocese, shall be elected by ballot at every regular meeting of the Convention, for the purposes expressed in the Constitution and Canons of the General and Diocesan Conventions, who shall continue in office until another Committee be appointed.

SECTION 2.—At their first meeting after their appointment, they shall choose one of the Presbyters of their body to be their President ; and another of their body to be their Secretary, whose duty it shall be to keep regular minutes of all the proceedings and business of the Committee, to preserve them carefully recorded in a book provided for that purpose alone, to preserve the originals of all letters and papers addressed to the Standing Committee, to attest their public acts, to perform such other duties as they may require, and faithfully to deliver into the hands of his successor all books and papers relative to the concerns of the Standing Committee, which may have been entrusted to him.

SECTION 3.—They shall present to each annual Convention an abstract of the minutes of their proceedings since the former Convention.

SECTION 4.—Vacancies in this Committee, caused by death, resignation, or otherwise, shall be supplied by the suffrages of the remaining members, a majority of the whole Committee being necessary to constitute a choice.

ARTICLE VIII.

Of Special Meetings.

SECTION 1.—The Bishop, or in case of a vacancy in the Episcopate, the Standing Committee shall have power to call a special meeting of the Convention; and such meeting shall be held where the authority calling it shall determine; and at such special meeting no other business shall be transacted than that stated in the notice calling the Convention.

SECTION 2.—No special meeting of the Convention shall be called for the election of a Bishop or Assistant-Bishop.

ARTICLE IX.

Of Voting in Convention.

On all questions, unless otherwise provided by the Constitution, the members shall deliberate and vote as one body; but any two Clergymen, or the Delegation from any two Churches, may call for a separate vote of each Order, when the Clergy shall vote individually, and the Lay-Delegates by Churches, (a majority of each Delegation having one vote,) and a majority of both Orders shall, in each case, be necessary to a decision.

ARTICLE X.

Of the Election of a Bishop, or Assistant Bishop.

In the election of a Bishop, or Assistant Bishop, of this Diocese, a majority of each Order shall determine a choice: *Provided*, that two-thirds (2-3ds) of all the Clergy entitled to vote, and two-thirds (2-3ds) of the Churches entitled to representation, be present; otherwise, two-thirds (2-3ds) of the vote of each Order present, shall be necessary to determine a choice.

ARTICLE XI.

Of the Trial of a Clergyman.

A Clergyman shall be subject to trial, for offences enumerated in the Canon of the General Convention “*of offences for which Ministers shall be tried and punished*,” and in the Canons of this Convention. The trial shall be conducted according to the mode provided for by the Canons of this Convention.

ARTICLE XII.

Of the admission of Churches, or Parishes, into the Convention.

Whenever a Church, or Parish, not now entitled to a representation, shall be desirous of uniting with the Convention of the Church in this Diocese, they shall apply by letter to the Bishop, or when there is no Bishop, or he be absent, to the Standing Committee, stating the due organization of their Church, the election of their Vestrymen and Church

Wardens, their means, or prospects, for the support of a Minister, and their willingness to conform to the Constitution and Canons of the General Convention, and the Constitution and Canons of the Convention of this Diocese, which are now, or hereafter may be enacted by authority of the same. And, at the Convention next succeeding the receipt of such application, the Bishop, or Standing Committee, shall communicate the same to the Convention for their decision thereon. Should the Convention make a favorable decision, the said Church shall then be considered in union with the Convention of the Church in this Diocese : *Provided, always,* that the Delegates of the Church, or Parish newly admitted, though entitled to a seat, shall not be allowed a vote at the meeting of the Convention in which their Church, or Parish, is admitted. But no Lay vote shall be received from any Church, or Parish, which has for three (3) successive years neglected to elect a Vestry and Wardens, or pay its quota to the Convention, until admitted by a vote of the Convention.

ARTICLE XIII.

Of Deputies to the General Convention.

SECTION 1.—At every annual Convention, four Presbyters, and four Laymen, shall be chosen by ballot, to represent this Diocese in General Convention.

SECTION 2.—In case any Deputy, appointed as above, shall decline such appointment, or be unable to attend, it shall be his duty to inform the Bishop, or in case of his absence, or of a vacancy in the Episcopate, the President of the Standing Committee; and the Bishop, or in case of his absence, or of a vacancy in the Episcopate, the Standing Committee may appoint a substitute for any Deputy so declining, or unable to attend : *Provided,* that such substitute be a member of the Protestant Episcopal Church in South-Carolina.

ARTICLE XIV.

Of altering the Constitution.

No one of these Articles shall be altered, or repealed, nor shall any article be adopted ; unless such alteration, repeal, or new article, be proposed, considered, and concurred in, by a majority at one Convention, and concurred in by two-thirds (2-3ds) of the Churches present at a subsequent Convention.

CANONS.

CANON I.

On making Collections for the Bishop's Common Fund.

Every Minister having a Parochial charge in this Diocese, or his Assistant, shall, from time to time, at his discretion, preach in every Church under his care, a sermon on the nature and duties of the Episcopal office ; and the Vestry of each Church are requested to make a collection annually, in aid of the Bishop's Common Fund ; or, in lieu of such collection, the Minister and Vestry of such Church may substitute an annual contribution. Passed 1822. Amended 1826.

CANON II.

Providing for an accurate view of the State of the Church.

Every Minister having a Parochial charge in this Diocese, shall, at or before the meeting of every annual Convention, deliver, or transmit to the Bishop, or where there is no Bishop, to the President of the Convention, an accurate statement, in writing, of the number of Baptisms, Burials, and Marriages, in his Parish, or Church, during the year ending on the first of January preceding : specifying the number of places where and how often in each, Divine service is held ; the number of Families, (discriminating in each instance the number of Families belonging likewise to other Congregations,) Communicants, Adults and Children under fourteen (14) years, attending, or belonging to the same ; the number catechised by him, and on how many Sundays ; whether there be any Sunday School, and, if any, the number of Children and Teachers, and the subjects of instruction in the same ; and generally, all such other matters as may tend to throw light on the state of the Church under his care ; which reports shall be laid before the Convention, and entered on the Journals, conformably to the seventh (7th) Canon of the General Convention of 1835. Passed 1825. Amended 1841.

CANON III.

Trial of a Clergyman.

SECTION 1.—In order to bring a Clergyman to trial before an ecclesiastical Court, a charge shall be made, in the first place, to the Standing Committee, in writing, under the proper signature of at least two persons, one of whom shall be a Presbyter of this Diocese. And if the Standing Committee shall deem the offence charged, as coming within the offences enumerated in the Constitution and Canons of this Diocese,

or of the General Convention, and that it ought to be presented, they shall present the same to the Bishop in the following form:

To A. B., Bishop of the Diocese of South-Carolina :

The Standing Committee of the Diocese of South-Carolina, respectfully represent, that C. D. has been accused under the hand of E. F. and G. H., of [here recite the charge or charges,] and the Committee are of opinion, that there is sufficient ground for presenting the said C. D. for trial, agreeably to the Canon, in such case made and provided.

[Signed by the Standing Committee.]

SECTION 2.—But nothing, herein contained, shall be regarded as interfering with the duty of the Bishop to institute an inquiry on his own motion, according to the thirty-seventh Canon of the General Convention.

SECTION 3.—A presentment being made, the Bishop shall proceed, from among those entitled to a seat in the Convention, other than the members of the Standing Committee, to designate twelve (12) Presbyters, and cause a list of their names, and a copy of the presentment to be furnished to the accused, or left at his usual place of abode, if he be not found. Within thirty (30) days thereafter, the accused shall select five (5) of the twelve (12) Presbyters, and give notice thereof to the Bishop; and in case of his failure to do so, the Bishop shall select five (5); and in either case, the selected Presbyters shall constitute a Council for the trial of the accused.

SECTION 4.—The Council shall hold its session at such time and place as the Bishop may appoint, and shall have power to adjourn from time to time, and from place to place, within the Diocese. If it fail to meet on the day appointed, it shall stand adjourned to the next day, and from day to day, for the space of three days, if it be not sooner formed; and if the whole number do not attend, and it appears probable that a full attendance cannot be had, those of the Council who may be present, being not less than three (3,) shall proceed to trial. The Council shall appoint a President and Secretary, the first from their own body, and the latter from their own body, or otherwise; and before proceeding to trial, shall ordain and declare the rules by which the trial shall be conducted. It shall cause the oral testimony for and against the accused to be written down by the Secretary, and, along with the depositions and other evidence read upon the trial, to be carefully preserved; and shall cause a record to be kept of its proceedings. Some officer, authorized by law to administer oaths, may be called upon by the Council to administer an oath, or affirmation to the witnesses; and the trial shall be in public, if desired by the Standing Committee, or by the accused.

SECTION 5.—A written notice of the time and place of the meeting of the Council shall be served upon the accused, or left at his usual place of abode, (if he be not found,) at least thirty (30) days before such meet-

ing: and like notice shall be given to the Standing Committee, who by their President, or some one whom they may appoint to perform that office, shall collect and present the evidence in support of the accusation, and otherwise appear in behalf of the prosecution.

SECTION 6.—If the accused do not appear, the Council may proceed to trial in his absence, or, for good cause shewn, may adjourn the trial to another day; and if he refuse, or decline to appear, the Council shall report him to the Bishop for contumacy, who thereupon shall pass upon him sentence of suspension from the Ministry; but such sentence may be revised by the Bishop, if the accused within three calendar months, shall report to him that he is prepared to undergo his trial, and shall appear for that end before the Council; and if he do not so report and appear, the Bishop, in view of the charges in the presentment, may pass against him sentence of degradation from the Ministry.

SECTION 7.—Upon the application of the Standing Committee, or the accused, to the Bishop, setting forth that the attendance of a material witness cannot be had, he shall appoint a Clergyman, or Layman, as a Commissioner to take the deposition of such witness; and the party applying shall give to the other party five days notice of the time and place of taking the deposition. If the party to whom such notice is to be given, reside more than forty miles from the place appointed for taking the deposition, an additional day, exclusive of Sunday, shall be allowed for every twenty miles. The examination shall be in writing, and signed by the witness; and the deposition, certified by the Commissioner and transmitted, under seal, to the Council.

SECTION 8.—When the trial shall be gone through, the Council shall declare, in a writing to be signed by the several members, or a majority of them, their decision on the charges contained in the presentment, distinctly stating whether they find the accused guilty, or not guilty; and if guilty, suggesting what sentence, in their opinion, ought to be pronounced. They shall forward the decision, together with the evidence and the record of the proceedings, to the Bishop; whereupon, the Bishop shall pronounce such sentence as shall to him appear proper, and such sentence shall be final. But if, in the opinion of the Bishop, the accused ought to have a new trial, he shall have power to award it; in which case a new Council shall be convened, before which the proceedings shall be conducted, as before provided.

SECTION 9.—If at any time the accused shall confess the truth of the charges, the Bishop (such confession being made to him, or being certified to him by the Council,) shall proceed to pass sentence; and if, when put upon his trial before the Council, the accused shall neither admit, nor deny the charges, he shall be regarded as pleading not guilty.

SECTION 10.—It shall be the duty of the Bishop to report to the Convention, at its next session, after the trial of a Presbyter, or Deacon, as herein provided, the finding of the Council and his sentence thereupon.

CANON IV.

Manner of proceeding against a Bishop.

If a Bishop of this Church shall voluntarily commit any act, or acts violating the Constitution or Canons, presentment shall be made by the Convention, to two, or more Bishops of the Protestant Episcopal Church in the United States. Such Bishops shall have authority to institute a trial within the Diocese of the accused party; and the sentence of the two Bishops, or of a majority of a greater number, being founded on the Canons of the Church, shall be final; except the sentence of degradation; in which case he shall be allowed the privilege of an appeal to the house of Bishops, *provided*, he gives notice of such appeal, within six months, to the Presiding Bishop.

RULES OF ORDER.

I. The opening of the Convention shall always be preceded by the Morning Service of the Church, a Sermon, and the administration of the Lord's Supper by the Bishop, or, if the Episcopate be vacant, or the Bishop be not present, by the President of the Standing Committee.—The business of every succeeding day shall be introduced with the Morning Service and a Sermon; and the business of every day shall be closed with appropriate collects pronounced by the President.

II. At the opening of each Annual Convention, when the President shall have taken the Chair, the Secretary shall first call over, in alphabetical order, the names of the Clergy entitled to seats. He shall then call over the Churches entitled to representation; when the Delegates shall lay their certificates on the Secretary's table. These shall be referred to a Committee of three, who shall forthwith examine them, and report to the Convention. A constitutional quorum having been found present, the President shall declare the Convention duly organized.—Should the Committee have considered any testimonials unsatisfactory, these shall now be taken up, and the question of their sufficiency settled.

III. The further order of business for the first day of the session of the Convention shall be as follows:

1. The reading of the "Rules of Order."
2. The election of a Secretary, who shall have power to appoint an Assistant Secretary.
3. The consideration of the application of Churches, or Parishes, for admission into the Convention.
4. The appointment, by the President, of Preachers for the first day of the next Annual Convention.
5. The appointment by the President, of three Standing Committees, viz: the Committee on unfinished business, one (1) Clergyman and two (2) Laymen; the Committee on Finance, three (3) Laymen; and the Committee on the General Theological Seminary, two (2) Clergymen and two (2) Laymen.
6. The annual communication of the Standing Committee of the Church.
7. The appointment of that Committee.
8. The choosing of Deputies to the General Convention.
9. The appointment of special Committees.
10. Miscellaneous business.

IV. The daily order of proceedings, after the first day, shall be, on the President's taking the Chair,

1. The reading and approval of the Minutes.

2. Calling the names of members absent on the preceding day.
 3. Calling upon each delegation to pay the assessment on their respective Churches, or Parishes, for the Bishop's Common Fund, and for the expenses of the Convention.

4. Reports to be called for in the following order.

Committee on Finance.

Treasurer of Bishop's Permanent, Common and Convention Funds,
 Committee on unfinished Business.

Conventional School Committee.

Committee on Theological Seminary.

Committees appointed at the preceding Convention.

Special Committees.

5. Miscellaneous Business.

V. Before the rising of the Convention, the minutes of the last day's proceedings shall be read and approved:

VI. The Bishop's address shall be at any time in order.

VII. When the President shall take the Chair, no member shall continue standing, or shall afterwards stand up, unless to address the Chair.

VIII. The delegation of each Church shall occupy one pew.

IX. No member shall absent himself from the Convention, unless he hath leave, or be unable to attend.

X. When any member is about to speak in debate, or deliver any matter to the Convention, he shall rise from his seat, and, without advancing, shall, with due respect, address himself to the President, confining himself to the point in debate, and avoiding personality.

XI. When two or more members rise at the same time, the President shall name the member who is first to speak.

XII. No member shall speak more than twice to the same question, without leave of the Convention.

XIII. A question being once determined, shall stand as the judgment of the Convention, and shall not again be drawn into debate during the same session, except upon a motion to reconsider, which may be moved and seconded by any members who voted in the majority.

XIV. When the President is putting the question, no one shall hold private discourse, stand up, walk into, out of, or across the Church.

XV. No motion shall be considered before the Convention, unless seconded, and reduced to writing, if the President or any member require it. A Minister, or Delegate, may not second a motion offered by a Minister, or Delegate, of the same Church with himself.

XVI. When a question is before the House, no motion shall be received, but to adjourn, to lay on the table, to postpone indefinitely, to postpone to a day certain, to commit, or amend; which several motions shall have precedence in the order in which they are named. A motion

to strike out the word "Resolved," shall have precedence to a motion to amend; and, if carried, shall be equivalent to a rejection of the resolution. Subject to these exceptions, the question first moved, shall be first put.

XVII. Motions to adjourn, to lay on the table, and to postpone indefinitely, shall be decided without debate. A motion to adjourn may interrupt a speech, or any other business of the Convention.

XVIII. No leave of absence shall be indefinitely granted to any member, unless full and sufficient reason be given by him to the Convention.

XIX. When any report, motion, or proposition shall be offered, before any debate or order on the subject, the President *may*, at his pleasure, or upon the demand of any member, he *shall* put the question. "Will the Convention now receive this?" Which question shall be decided without debate. If it be decided in the negative, the matter shall stand as though not presented. If no such question be put, the matter, if in order, shall be received without question.

XX. All special Committees shall be appointed by the President, unless otherwise ordered by the Convention.

XXI. No member shall vote on any question, in the event of which he is immediately and personally interested, or in any case where he was not present when the question was put.

XXII. If any member, in speaking, or otherwise, transgress the rules of the Convention, the President *shall*, or any member *may* call to order; in which case, the member so called to order shall immediately sit down, unless permitted to explain. All questions of order shall be determined in the first instance, without debate, by the President; but any Member may appeal from such decision to the Convention, and on such appeal no Member shall speak more than once, without leave of the Convention.

XXIII. The president shall have the right to name a Member to perform the duties of the Chair; but such substitution shall not extend beyond an adjournment.

XXIV. Clergymen belonging to the Diocese, but not entitled to seats in the Convention, Clergymen of the Protestant Episcopal Church, not belonging to the Diocese, and Candidates for Orders, shall be admitted to the sittings of this Convention.

XXV. None of the Rules of Order shall be suspended, without the concurrence of two thirds (2-3rds) of the members present.

XXVI. The foregoing Rules of Order shall be read at the opening of every Convention, and shall be of force, unless repealed by a vote of the Convention.

STANDING RESOLUTIONS.

1. *Resolved*, That the following are the sums which each Parish, or Church, shall annually contribute to a fund, to be called "The Bishop's Common Fund;" to wit :

St. Michael's,	- - -	\$300	St. Luke's,	- - -	15
St. Philip's,	- - -	300	Church of the Holy Trinity,		
St. Paul's, Radcliffeboro',	-	150	Grahamville,		15
St. Peter's,	- - -	100	Christ Church, Wilton,	-	15
Prince George, Winyaw,	-	50	St. Helena, St. Helena Island,		10
St. John's Berkley,	- - -	50	St. Marks, Clarendon,	-	10
St. John's, Colleton,	- - -	50	St. James', Goose Creek,	-	10
Edisto Island,	- - -	50	St. David's, Cheraw,	-	10
All-Saints, Waccamaw,	- - -	50	St. Andrew's	- - -	10
St. Helena, Beaufort,	- - -	35	Grace Church, Camden,	-	10
St. Paul's, Pendleton,	- - -	30	Pineville and Upper St. John's,		10
Trinity Church, Columbia,	- - -	30	Prince William's Parish,		10
St. James, Santee,	- - -	30	Grace Church, Sullivan's Island,		5
North Santee,	- - -	30	Christ Church,	- - -	5
St. Bartholomew's,	- - -	25	St. James, James Island,	-	5
St. Paul's, Stono,	- - -	20	Trinity Church, Society Hill,		5
St. Thomas and St. Dennis,	- - -	20	Prince Frederick's,	- - -	5
Claremont,	- - -	20	Christ Church, Greenville,	-	5
St. Matthews,	- - -	20			

[Passed 1824. Amended at various times.]

2. *Resolved*, That the Trustees of the Bishop's Common Fund, shall punctually pay over to the Bishop of the Diocese, the sum of fifteen hundred (1500) dollars, annually, in quarterly payments, from said fund; to enable him to discharge his Episcopal duties.

[Passed 1835. Amended 1841.]

3. *Resolved*, That whatever balance may remain, after paying the sum of twelve hundred dollars to the Bishop, shall be paid over to the Bishop's Permanent Fund.

[Passed 1834. Amended.]

4. *Resolved*, That it shall be the duty of the Secretary of the Convention, in his annual Summons to the different Parishes, or Churches, to state the quota of such Parishes, or Churches, to the Bishop's Common Fund.

[Passed 1830.]

Resolved, That the Parishes of St. Philip's, and St. Michael's, and St. Paul's Church, Radcliffeboro', and St. Peter's Church, Charleston, shall each contribute ten (10) dollars annually, and each Parish or Church in the country five (5) dollars annually towards defraying the expenses of the Convention ; and, that the Secretary, in issuing his Summons to the Parishes, or Churches, shall inform them of this resolution ; and that, at each annual Convention, the Treasurer shall apply to the Delegates of each Church, for their respective contributions.

[Passed 1820. Amended 1829.]

6. *Resolved*, That it be the duty of the Secretary of the Convention, for the time being, to furnish the Ministers of the several Parishes, or Churches, with blank copies of the usual form for Reports ; and that they be, and they are hereby required, *henceforth*, to make their annual returns conformably to the same.

[Passed 1826.]

7. *Whereas*, according to the consecration service of the Protestant Episcopal Church, "devout and holy men, as well under the Law as under the Gospel, moved either by the express command of God, or by the secret inspiration of the blessed Spirit, and acting agreeably to their own reason and sense of the natural decency of things, have erected houses for the public worship of God, and separated them from all unhallowed, worldly, and common uses, in order to fill men's minds with greater reverence for his glorious Majesty, and affect their hearts with more devotion and humility in his service;" and, whereas, the delivering of orations, and holding elections, on secular or political subjects and occasions, and the usual worldly accompaniments and circumstances, are thought inconsistent with both the letter and spirit of this declaration of the consecration service, and have been found to give pain to many members of our Communion, and generally to be of injurious tendency ; therefore, be it

Resolved by this Convention, That it be recommended to the Vestries of all Churches in this Diocese, to discourage, and, if possible, interdict the use of the Churches under their care, for all unhallowed, worldly, and common purposes.

[Passed 1828.]

8. *Resolved*, That the custom of returning thanks for Sermons preached before this body, is inexpedient and unnecessary, and shall not, in future be observed.

[Passed 1829.]

9. *Resolved*, That the Treasurer be authorized to pay, annually, to the Secretary of the House of Clerical and Lay Deputies, the quota of this Diocese, towards defraying the contingent expenses of the General Convention.

[Passed 1832.]

10. *Resolved*, That it shall be the duty of the several Clergymen, having a Parochial charge, to give notice to their respective Congregations, on the Sunday preceding the meeting of the Diocesan Convention, that divine service may be expected every day during the sitting of the Convention.

[Passed 1838. Amended.]

11. *Resolved*, That the fund to be raised in conformity with a resolution for adopting measures to increase the Bishop's Permanent Fund, shall be called the "Convention's Fund, raised for the increase of the Bishop's Permanent Fund;" shall be entrusted to the charge of the Treasurer of the Bishop's Permanent and Common Funds; and shall not be used, either principal or interest, except for the purpose of investment, until the income shall be adequate, together with the income of the Bishop's Permanent Fund, to the support of the Episcopate, independent of a Parochial charge.

Passed 1836, and amended.

12. *Resolved*, That it be recommended to the Parishes of the Diocese to defray the expenses of their respective Pastors, incurred by their attendance on the Diocesan Convention.

[*Passed 1838.*

13. *Resolved*, That it be respectfully recommended to the members of our Church, who are proprietors of slaves, individually and collectively, to take measures for the *support* of Clerical Missionaries and Lay-Catechists, who are members of our Church, for the Religious Instruction of their slaves.

[*Passed 1838.*

14. *Resolved*, That it be urged upon the Rectors and Vestries of the country Parishes to exert themselves to obtain the services of such Clerical Missionaries and Lay-Catechists.

[*Passed 1838.*

15. *Resolved*, That every Missionary and Catechist be approved of by the Bishop.

[*Passed 1838.*

16. *Resolved*, That the Clergy be required, on some suitable occasion previously to the meeting of the Convention in each year, to call the attention of their respective Congregations, to the importance of the punctual attendance of Delegates at such Convention.

[*Passed 1838.*

17. *Resolved*, That no person, who is a Candidate for Orders, shall be admitted to a seat in this Convention, as a Lay Delegate from any Parish or Church.

[*Passed 1839.*

18. *Resolved*, That it be respectfully recommended to the several Churches in this Diocese, that in the appointment of Delegates to the Diocesan Convention, they should select persons who are regular communicants of the Church.

[*Passed 1841.*

19. *Resolved*, That the Rector or officiating Minister, or in case of there being no Minister, the Chairman of the Vestry in the different Parishes be requested, at as early a date as possible after each annual election of Vestry and Wardens of their Church, to forward a list of their names to the President of the Standing Committee, and also a list to the Secretary of the Convention, that they may be kept on file.

[*Passed 1842.*

20. *Resolved unanimously*, That whereas, the practice of both public and private travelling on the Lord's day, is deemed to be a prevalent evil

